

# THE Baptist Magazine.

MARCH, 1820.

## His late Majesty George the Third.\*

"GEORGE is the name, that glorious star ;  
Ye saw his glories beaming far ;  
Saw in the East your joys arise,  
When Anna sunk in western skies,  
Streaking the heavens with crimson gloom,  
Emblems of tyranny and Rome,  
Portending blood and night to come.  
'Twas George diffus'd a vital ray,  
And gave the dying nations day."†

DR. WATTS.

THE anticipations of our admirable Poet, respecting the blessings which would accrue to these nations from the defeat of the measures which were pursued during the last four years of Queen Anne,—measures which portended tyranny and blood,—have been fully realized in the secure enjoyment of civil and religious liberty under the illustrious reign of each successive Sovereign of the House of Brunswick; but in neither of the former reigns, in so marked and distinguished a manner as during that of our late august and lamented Monarch.

Feeling, as we do, that, as Protestant Dissenters, we are principally indebted for the continuance and enlargement of our religious privileges, to the justice and affection of the late King, we should be inexcusably criminal were we not to seize the present mournful opportunity of recording the gratitude we feel for his protracted reign, and the reverence we cherish for his memory. We do not use the language of unmerited eulogy when we say, that our late lamented Monarch exemplified the divine maxim of government;—"He that ruleth over men, must be just, ruling in the fear of God;"‡—and also the truth of the observation, that "the memory of the JUST," and especially of just Monarchs, "is blessed."§

\* The Plate which accompanies this Memoir, is designed to represent the princely benignity of the late Monarch in patronizing the scriptural education of poor children.

† It is a singular but well attested fact, that the act for the succession of the House of Brunswick to the Throne of Great Britain, in the reign of William III. was carried by a majority of *one vote only*. Joseph Paice, Esq. M. P. for Lyme, in Dorsetshire, gave the casting vote. On this providential circumstance depended the expulsion of the *Stuarts*, popery, and tyranny; and the introduction of the House of Hanover, Protestantism, and Liberty. The medal given to Mr. Paice, in the beginning of the reign of Queen Anne, in commemoration of this event, is now in the possession of his great grandson, Frederick Gibson, Esq. of the London Docks.

"Throne him on high upon a shining seat,  
 Lust and profaneness dying at his feet,  
 While round his head the laurel and the olive meet.  
 At his right hand pile up the English laws  
 In sacred volumes; thence the Monarch draws  
 His wise and just commands———  
 Rise, ye old sages of the British Isle,  
 On the fair tablet cast a reverend smile,  
 And bless the piece; these statutes are your own,  
 That sway the cottage, and direct the throne;  
 People and Prince are one in GEORGE'S name,  
 Their joys, their dangers, and their laws the same."

His late Majesty was the first son of Frederick Prince of Wales, and his consort the Princess Augusta of Saxe-Gotha. He was born on the 24th of May, 1738, which, by the alteration of the style in 1752, became the 4th of June. His royal father died in the year 1753, when the late King was about thirteen years of age. It is probable, therefore, that his example produced some influence upon the mind of the young Prince, as he is said to have been a friend both to morality and serious religion.\*

It was happy for our late Monarch, that his early education was intrusted to the excellent Dr. Ascough, afterwards Dean of Bristol. In a letter written by him to Dr. Doddridge, dated Feb. 10, 1744-5, when his royal pupil was under six years of age, Doctor A. says, "Good Sir,—I am obliged to you for the congratulations for the honour his Royal Highness has lately done me in trusting me with the education of his children. I am truly sensible of the difficulties, as well as the advantages of the station I am placed in. \*\* I thank God, I have one great encouragement to quicken me in my duty, which is, the good disposition of the children intrusted to me: as an instance of it, I must tell you, *that Prince George (to his honour and my shame) had learned several pages in your little book of verses, without any directions from me.*"

It appears too that the Princess Dowager, the King's mother, was an excellent person, and much concerned that the Prince should be well instructed, and that his morals should be preserved uncontaminated by the licentiousness of the age. In conversation, Oct. 15, 1752, with Lord Doddington, who made some inquiries respecting the education and disposition of Prince George, she replied, that "I knew him almost as well as she did; that he was very honest; that she did not believe the Prince took very particularly to any about him, except Prince Edward his brother; and she was very glad of it,—for the young people of quality were so ill educated, and so very vicious, that they frightened her. I told her," adds the Baron, "I thought it a great happiness that he showed no disposition to any great excesses, and begged to know what were his affections and passions." She

\* Lady Charlotte E. being once asked by the Prince of Wales (the late King's father) where Lady Huntingdon was, who had then recently turned her back upon the world? her Ladyship tartly replied, with a sneer, "I suppose praying with her beggars." The Prince shook his head, and thus sharply and seriously reproved her, "Lady Charlotte, when I am dying, I think, I shall be glad to seize the skirt of Lady Huntingdon to lift me up with her to heaven." Haweis's Church History.



repeated, "that he was a very honest boy, and that his chief passion seemed to be for Edward."†

The religious sentiments and feelings of the late King, while he was a minor, may be further judged of from the circumstance, that when Dr. Leland published his "View of Deistical Writers," his Royal Highness, then in the bloom of youth, purchased a number of copies to the amount of £100, merely for distribution among his personal friends.‡

It was at a period when vice and infidelity had made terrible ravages on the state of morals and the welfare of society, that this excellent Prince came, at the age of twenty-two, to the British Throne, his heart being yet tender, and his mind imbued with a reverence for the Holy Scriptures, and a love to morality and religion. These dispositions were immediately displayed in his public acts, and that at a time, when a serious regard for religion could not seem to promote the popularity of the Sovereign. The first address delivered by the late King to his Parliament is a proof of these remarks. "Born and educated," said he, "in this country, *I glory in the name of Briton*; and the peculiar happiness of my life will ever consist in promoting the welfare of a people, whose loyalty and warm affection to me I shall consider as the greatest and most permanent security of my throne; and I doubt not, but their steadiness in those principles will equal the firmness of my invariable resolution to adhere to and strengthen this excellent constitution, AND TO MAINTAIN THE TOLERATION INVIOLEABLE. The civil and religious rights of my loving subjects, are equally dear to me with the most valuable prerogatives of my crown: and as the *surest foundation of the whole, and the best means of drawing down the divine favour upon my reign; it is my fixed purpose to countenance and encourage the practice of true religion and virtue.*"

This pious resolution was immediately carried into effect, by the King's issuing "A Proclamation for the encouragement of piety and virtue, and for preventing and punishing vice, profaneness, and immorality." This royal document abounds with the most pious and well-expressed religious sentiments, but is too long for insertion here. One extract will be sufficient to mark its excellence. "And we do expect, and require, that all persons of honour, or in place of authority, will give good example by their own piety and virtue, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they being by that means brought to shame and contempt, for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as possible) supply what the laws (probably) cannot altogether prevent." The King married Charlotte Sophia, Princess of Mecklenburgh Strelitz, September 8, 1761, and on the 22nd of the same month, their Majesties were crowned together in Westminster Abbey. On this occasion, when his Majesty received the sacrament, which is part of the ceremony, he

† Letters of Bubb Doddington.

‡ Speech of the Bishop of Cloyne, at the Bible Society Meeting in 1816.

advised with the Archbishop, if it were not proper to take off his crown during the solemnity. His Grace hesitated. The King immediately removed it, and placed it by his side, until he had partaken of the elements which represent the death of HIM, who is King of kings and Lord of lords. It is said too, that the same night, when he retired to rest, his Majesty composed a solemn prayer, imploring a blessing on his future reign, which was seen on his table the next morning.

Some of our readers will recollect the period, when it was first intimated to the public that his Majesty's intellects had become disordered by the terrible malady of insanity. This was in November, 1788. It pleased, however, the Father of Mercies to grant him a restoration of his reason, and an ability to execute again the powers and prerogatives of royalty. The writer well remembers the joy which pervaded all parts of the community, when, in grand procession, his Majesty went to Saint Paul's Cathedral, April 23, 1789, to return thanks to Almighty God for his gracious interposition.

This malady returned in 1811, from which period the late Monarch has ceased to exercise the functions of royalty. During this gloomy seclusion, the Royal Family has been visited by repeated strokes of affliction, which could he have known and felt, would have harrowed up the feelings of his heart with the most painful emotions. Our readers will know that we allude to the deaths of Her Royal Highness the Princess Charlotte of Wales, Her Majesty the Queen, and His Royal Highness Edward, Duke of Kent, &c. For upwards of nine years, the late King has been confined to his royal palace at Windsor, and shut out from the eyes of his people; but he retained the same place in their affections, and shared in their prayers. Never perhaps did any Monarch, who had reigned so long, so entirely enjoy the confidence and possess the affections of the millions of his subjects. An anecdote of the King, told in any company, marking his regard for his people, or his reverence for religion, would fix every one's attention, and draw forth the most lively expressions of loyalty and regret. He was universally recognized as possessing, in an eminent degree, all the characteristic features of a PATRIOT KING. It was a happy event for promoting the instruction and comfort of the lower classes of society, that Joseph Lancaster, so soon after he had commenced his improved mode of education, was introduced to his Majesty at Weymouth. The King no sooner heard of his plan for cheap and universal instruction, than he resolved to patronize and support it; which he did by subscribing 100 guineas annually. It was on this occasion, in presence of the late Duke of Kent and other branches of the Royal Family, that His Majesty uttered the pious and benevolent expression, "*I hope the time will come when every poor child in my dominions will be able to read the Bible.*"\* The publicity which was given to this desire of the King, gave a powerful impetus to the exertions of all ranks in promoting the scriptural instruction of the poor. And the cir-

\* These were the precise words uttered by His Majesty, as they were related by the late Duke of Kent to the Rev. Dr. Collyer.



cumstance of the royal patronage being given to a Protestant Dissenter, (a Quaker,) was probably the chief cause of rousing the clergy of the established Church to found the "National Institution for educating the children of the poor according to the principles of the established Church;" a society which will doubtless do much to remove ignorance, but which, from its exclusive system, either expels the children of Dissenters, or forces them to learn and respect principles abhorrent to the sentiments of their parents. It is highly probable that, but for the zeal of his late Majesty in this noble work, neither of the large Institutions for national instruction would have existed; and we much fear that the death of the King, through the loss of his subscription and of the influence of his name, will be fatally felt by the "British and Foreign School Society," (formerly the Lancasterian;) a society which all classes of Protestant Dissenters are loudly called upon to support. The attention which his late Majesty paid to what he heard in public worship, and his rigid regard to his promises, cannot be better illustrated than by the following anecdote, which we extract from a pamphlet, entitled "The King," by the Rev. C. E. De Coetlogon, Rector of Godstone, Surry, published in 1818. "At the York Assizes, in 1803, the clerk to a mercantile house in Leeds was tried on a charge of forgery, found guilty, and condemned to death. His family at Halifax was very respectable, and his father in particular bore an excellent character. Immediately after the sentence was passed upon the unfortunate young man, a dissenting minister of the Baptist persuasion,† who had long been intimate with the father, presumed to address His Majesty in a most moving petition, soliciting the pardon of the son of his friend. Fully aware that it had been almost an invariable rule with the government to grant no pardon in cases of forgery, he had little hope of success; but contrary to his expectation, his petition prevailed, and the reprieve was granted. That the solicitation of a private individual should succeed, when similar applications, urged by numbers, and supported by great interest, have uniformly failed, may excite surprise, and deserves particular attention. The following circumstances, however, the veracity of which may be relied upon, will fully explain this singular fact. In the year 1802, a dignified divine, preaching before the Royal Family, happened to quote a passage illustrative of the subject, from a living writer, whose name he did not mention. The King, who was always remarkably attentive, was struck with the quotation, and immediately noted the passage for an inquiry. At the conclusion of the service he asked the preacher, from whom his extract had been taken; and being informed that the author was a Dissenting Minister, in Yorkshire, he expressed a wish to have a copy of the original discourse. The Royal inclination was accordingly imparted to the author, who lost no time in complying with it, accompanying the work with a very modest letter, expressive of the high sense which the writer entertained of the

† This was the late Rev. Dr. Fawcett, of Ewood Hall, Halifax. The good sense of this amiable man would, if possible, have kept this affair secret; but he was not able to do so.

honour conferred upon him.\* His Majesty was so well pleased with the production, as to signify his readiness to serve the author. The case of the above young man, shortly after, afforded this amiable and disinterested minister an opportunity of supplicating at the hands of the Monarch, the exercise of his Royal Prerogative. That the Sovereign, after having voluntarily given the general assurance of his favour to an obscure but meritorious individual, should be induced rather to depart from an established rule than violate the sacredness of his promise, displays a dignity of mind, and a benevolence of heart, which cannot fail to elevate his character above all panegyric."

It only remains that we state the few circumstances which have transpired, relative to the lamented death of our late Monarch. The following bulletin announced this event. "It has pleased the Almighty to release His Majesty from all further suffering. His Majesty expired *without pain*, at thirty-five minutes past eight o'clock this evening. Windsor Castle, Jan. 29, 1820." The Gazette of Monday, Jan. 31, states, "On Saturday afternoon, at thirty-five minutes past eight o'clock, our late Most Gracious Sovereign King George the Third, whose strength had gradually declined for some weeks, expired without the least apparent suffering, at his Castle at Windsor, in the eighty-second year of his age, and the sixtieth of his reign. *No Sovereign ever possessed in a higher degree the veneration and affection of his subjects; and their grief for his loss is only abated by the unhappy malady which has precluded His Majesty from directing the measures of his government during the nine latter years of his glorious reign.*"

The funeral of his late Majesty took place at Windsor, in a cemetery fitted up some years since under his own directions, on Wednesday, the 16th ult.

On Monday the 31st of January, His Royal Highness George Prince of Wales, who has for nine years past executed the high office of Regent, in the name and behalf of his Majesty, was proclaimed by the title of George IV. The following extract from his present Majesty's declaration to his Council at Carlton-Palace, must prove gratifying to all his subjects.—"The experience of the past will, I trust, satisfy all classes of my people, that it will ever be my most anxious endeavour to promote their prosperity and happiness, *and to maintain unimpaired THE RELIGION, LAWS, and LIBERTIES of the kingdom.*"

Since his Proclamation His Majesty has been attacked with a severe and dangerous disorder, from which, through the Divine mercy, he is now restored. May his reign be long, prosperous, and happy! May "GOD" of his infinite mercy SAVE THE KING! May the last words of the sweet Psalmist of Israel, "the man who was raised up on high," be fulfilled in his life and reign. "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. xxiii. 3, 4.

\* This was a small treatise entitled, "An Essay on Anger."



HIS LATE ROYAL HIGHNESS  
**Edward Duke of Kent,**  
*&c. &c. &c.*

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"Farewell to growing fame. I leave below  
 A life not half worn out with cares;  
 I leave my country all in tears;  
 But Heaven demands me upward, and I dare to go." **WATTS.**

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A single month records the death of a venerated Monarch, and of a Son who possessed no small share of his virtues.

His Royal Highness was born November 2, 1767; and in 1789 was created Duke of Kent and Strathearn, and Earl of Dublin.

The principal part of his life was spent abroad; and it was not until a few years past that his worth was known to the people of England, since which time his character has been established as the active Supporter of Public Institutions, and the Friend of civil and religious Liberty.

Whilst residing with his Duchess and infant Daughter at Sidmouth, his Royal Highness took cold, and in a few days breathed his last, January 23, 1820.

We are indebted in part for what follows to a larger account in a respectable weekly paper, which we suspect to have been written by an eminent Dissenting Minister, who was honoured during twelve years with the confidence of the Royal Duke.

"The latter years of the Duke of Kent were distinguished by the exercise of talents and virtues in the highest degree worthy of a beneficent Prince and of an enlightened gentleman. There was no want nor misery which he did not endeavour to relieve to the extreme limits of his embarrassed fortune. There was no public charity to which his time, his presence, or his eloquence, were not willingly devoted, nor to the ends of which they did not powerfully conduce. The traces of his intercourse with the inhabitants of this great metropolis on occasions of a salutary tendency to the morals and happiness of his poorer fellow-creatures, will never be effaced from the grateful hearts of those who saw and heard him. And since his Royal Highness has retired to Devonshire, we understand, the affability, the kindness, and the benevolence he discovered, have equally attracted the love and admiration of all ranks of society around him."

"It was impossible to make the privacy of life more valuable to the public, than he made his. With a distaste for the boisterous and fatiguing scenes of public meetings and entertainments, he was ever present at the call of humanity, or where art or talent were to be encouraged and sustained. With lips scarcely moistened, or only moistened with water, he sat and seemed to share the convivial excitation around him. With a strong sense of the value of time, and a disposition to a methodical distribution of it, he ever sacrificed his own arrangements, when he could be useful to his fellow-creatures. To this he applied talents of no common order. He was eloquent—deeply eloquent—without seeming to have ever studied eloquence, or to be conscious that he possessed it. In politics he took no prominent part, but all parties allowed him to possess the enlightened and constitutional

principles of a British Prince. His Royal Highness was rather tall in stature, of a manly and noble presence. His manners were affable, condescending, dignified, and engaging; his conversation animated; his memory exact and retentive; his intellectual powers, quick, strong, and masculine; he resembled the King in many of his tastes and propensities; he was an early riser; a close economist of his time; temperate in eating; indifferent to wine, though a lover of society; and heedless to slight indisposition, from confidence in the general strength of his constitution; a kind master, a punctual and courteous correspondent, a steady friend, and an affectionate brother."

We have reason to hope that the circle of benevolent persons who were honoured with the patronage and assistance of the Duke of Kent, will not desert the cause to which they were invited by his example, but will proceed in the great work in which they had united with him. "The LORD liveth; and blessed be our rock."

"The amiable Princess, who continued to the last to share his sorrows and afflictions, has in her hands the presumptive hope of England, the infant Princess, who will probably possess in the hearts of Britons an interest not less than that of the long-lamented Princess Charlotte.

"The mournful sympathy which now exists between Prince Leopold and his illustrious sister, though doubtless in many respects painful, may perhaps be said to unite them still closer in affection, and consequently to afford to the Duchess a more heart-felt relief from her sorrows."

Since the death of his Royal Highness, many of the Institutions which he honoured with his patronage have paid the most affectionate tribute to his memory. Among these are the British and Foreign Bible Society,—the British and Foreign School Society,—the Royal Institution, established in North-street, Finsbury-square, for the education, upon the British system, of 1000 boys and 500 female children, of all religious denominations, under the special patronage of his late Royal Highness the Duke of Kent, Patron; Her Royal Highness the Duchess of Kent, Patroness; and the Right Honourable Earl Darnley, President, &c. &c. From these testimonies of the most affectionate regard we can only find room for that of the last-mentioned Institution.

"At a monthly meeting of the committee to this Institution, held at the Quest-house, Cripplegate, London, in February, 1820, it was unanimously resolved, that the members of this Institution, established for the education of the poor on liberal principles, and without an exclusive regard to any particular religious denomination, cannot but cherish the most profound attachment to the great principles of civil and religious liberty, which, by such instruction on such principles, they hope to promote. That with those sentiments they blend a loyal and affectionate regard to the Royal Family, who to those principles are indebted for their elevated rank. That to his late Royal Highness the Duke of Kent—the original and constant Patron of their Institution, and its real, intelligent, active, and liberal friend—they therefore felt all the respect and love which his Royal birth, his personal virtues, and his devotion to such great principles, could not fail to inspire. That his labours for the intellectual, moral, and religious improvement of the people, were well worthy of a wise and patriot Prince. That the concurrence of his noble mind in the designs of this Institution sanctioned the judgment of the founders, whilst his encouragement and co-operating efforts cheered their exertions, rebutted calumny, gave energy to zeal, and created assurance of success. And that as Britons, regarding knowledge and piety as the best bulwarks of the State, and the true protectors both of the people and the Crown, they cannot but feel his death, especially at the present period, to be a great and afflictive loss, which they can never cease to deplore.

"And that, to his Illustrious Consort, Her Royal Highness the Duchess of Kent, the distinguished Patroness of the female branch of this establishment, they offer their respectful and sincerest condolence; and express their hopes that the consolations of religion, and the unabating reverence of the British people, may mitigate her sufferings, and irradiate, if they do not dispel, the mournfulness and gloom that must now impend over her prospects, and oppress her heart."



THE

## DECLINE OF TRUE RELIGION

IN THE NETHERLANDS,

*Traced to its Causes.*

(Concluded from page 56.)

THIS accommodating system found the readier entrance, by means of a *third evil*, which began at this time to diffuse its influence on mankind. I allude to that *conceit and self-sufficiency* which occupied the minds of men. In consequence of the increase of knowledge, and of the means of attaining, with facility, a superficial acquaintance with it, a smattering of science inflated with self-importance the minds of men, and they fancied themselves to *be rich and increased in goods, and to have need of nothing*; believing nothing less than that they were *wretched, and miserable, and poor, and blind, and naked*. How could such persons be persuaded, that it was by faith in the sufferings and death of a crucified Nazarene that they were to be at peace with God; and that they must become new creatures by the irresistible grace of the Holy Spirit? The depravity in morals, however, could not be denied; but it was ascribed to the detestable influence of superstitious opinions: and, under this epithet, the doctrines of revelation were particularly included. No effects, consequently, were neglected to condemn them, notwithstanding they are the wisdom of God, and not only the source of consolation to a Christian in life and death, but also the origin of all the virtues that dignify the character. A gospel that promises an entrance into the kingdom of heaven to the per-

son who distinguishes himself by exterior morals, and religious deportment, on no other ground than, and in no mode different from, that in which it states the same promise to base publicans and profligate sinners, was not to be endured. A system, therefore, deduced from the principles of natural religion, and appealing to the example of Jesus himself, was exhibited as that which would speedily improve and perfect the world. Thus, the religion of reason was placed on the throne, and Jesus, especially as the crucified, was placed on the back ground. This confidence in their own wisdom prevented them from embracing any thing as truth, that did not come within the grasp of their own understanding; which it could not fully comprehend; and which reason did not bring out of its own treasury. And now every thing of the supernatural and the miraculous in the sacred scriptures was blown away as chaff, by the winnowing sheet of their critical powers. If any one dared to oppose this spirit of the times, he was denounced as *a blind devotee to the old opinions; a silly creature; an enemy to the light*; and he was exposed to public ridicule. Moreover, a confession of our wants to God, a humble prostration before him, and a thirst after a happy immortality, were accounted hostile to the elevated state of our nature. The writings of these illuminati, in the close of the last century, were introduced into our provinces from Germany, and were highly acceptable to persons who exalted themselves above the simplicity of their ancestors.

A *fourth evil* blended itself with these in our country. Al-

though the greatest harmony originally prevailed in the Netherlands on the topic of sovereign grace in election, effectual calling, justification, sanctification, and final perseverance; it is well known that as early as the beginning of the seventeenth century, differences of opinion prevailed in some points. This produced painful results. The doctrines of eternal predestination, &c. which, although scriptural, are strong meat rather than the milk of divine truth, were every where placed in the front ground. Personal piety was estimated rather by a zealous attachment to the received opinions, than by a holy life. In order to avoid the charge of heterodoxy, preachers kept too much in the shade those equally revealed truths, which respected the necessity of holiness to an entrance into eternal life; the rewards by grace of good works; the disgrace which indulgence in sin heaps on the Christian character; and finally, the practical tendency of regeneration to promote virtue, piety, &c. Most pernicious inferences were avowedly deduced from the favourite doctrines, which extinguished all zeal for sanctity of character, and prepared the way for a religion that might enjoy a toleration from the age. This evil, though attacked by Lodenstein, Witsius, and other great men, gained ground in the eighteenth century.

Hence it followed, *fifthly*, that many mistaken persons yielded themselves to orthodox opinions, and to a feeling of pleasant or disagreeable impressions wholly detached from an operative faith, as furnishing satisfactory evidence of an interest in salvation; that many real Christians sought to assure them-

selves of the truth of their election and calling rather by a constant retrospect to the impressions which sealed their first conversion, than by giving all diligence to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; that many persons could not endure to hear earnest exhortations to duty, although founded on evangelical principles, but considered them as proceeding from a legal spirit, and an ignorance of human inability; and lastly, that many, to disguise their ignorance and dulness in the search after truth, fell into the notion of the enthusiasts; that the word of God himself, which he calls *a living word*, is *a dead letter*, calumniating those ministers and Christians who urged an acquaintance with the truth which is according to godliness, as *letter slaves*, whilst they only were in popular esteem who were ignorant of scripture doctrines, and of the connexion between the holy truths of God, but who, in their opinions, were taught by the Holy Spirit alone to speak to their hearts.

And what was the effect of all this upon the public instructions in religion? In the *sixth* place, some preachers, either from an inexcusable ignorance of the true evangelical doctrine, or from a wish to obtain the applause of the erring multitude, bent their force too much in this direction, and thus extinguished zeal for the furtherance of knowledge, faith, virtue, and piety; whilst others, beholding with pain this conduct, set themselves against it. But this opposition to error was not always conducted, as in the case of Lodenstein, according to the apostolic pattern; so that, instead of merely opposing the



abuse of these doctrines on evangelical principles, they too much set aside, or at least weakened the truths of human depravity and inability, — of justification by faith in Jesus Christ on the ground of his sufferings and death, — and of the necessity of the perfect conversion and renewal of the sinner, and of the efficacious influence of the Holy Spirit in combination with his word, in the conversion, preservation, and entire preparation of the children of Adam for the heavenly state. Finally, they who wished to steer, by the compass of the holy scriptures, the vessel of the closely combined truths of the gospel, doctrinal as well as moral, thus battered and shaken by multifarious opinions, lost in a considerable degree their influence with the churches, which preferred to be comforted some other way.

You, my dear hearers, can call to mind how many other divisions arose in the 17th century: and, in the 18th, not only tore asunder the bands of brotherly love through the whole country, to the great injury of genuine religion, but so obscured the true interpretation of the scripture, that the torch which had been enkindled by the great Calvin and others, was nearly extinguished, and the light subsequently diffused over the sacred pages by our *Schultens*, *Schroeders*, *Hemsterhuizes*, *Valkenaars*, *Ernests*, and others, has penetrated but slowly through the mist, and effected but a very gradual, though blessed improvement, during the close of the former, and the commencement of the present century.

Other calamities ensued. A *rational religion* having ascended the throne, its votaries remark-

ing the prejudicial consequences of the abuse of the doctrines of the scriptures, imputed these consequences to the doctrines of Christianity itself, and laboured to counteract the salutary influence of a just interpretation, by the introduction of rules, novel, groundless, and extremely pernicious, devised for the more effectual accomplishment of their scheme of confuting the Bible from itself.

There is the *seventh* and last evil, which I cannot prevail on myself to conceal, namely, the feeble participation taken in the last century, in the interests of the kingdom of Christ, which must be considered as one of the greatest sins of the Netherlands in that age. Thousands of our countrymen toiled in our service in the east and in the west, in order to provide us with many of the accommodations of life, and numerous were our national advantages in consequence of the possession of distant lands, and the trade carried on with the inhabitants; yet, neither did love to God our Benefactor, nor to Christ our Saviour, nor regard to those who toiled in our service, produce a cordial interest in their true and eternal welfare. We coolly prayed that *the fulness of the heathen might be brought in, and all Israel be saved*; and with this we satisfied ourselves, although the blessings of peace and accumulated wealth supplied the Netherlands with the finest opportunities of rendering great service in diffusing the knowledge of Jesus Christ in the world.

Truly affecting is this sketch of our religious efforts in that day; nevertheless you, my hearers, will not venture to deny, that such was the supineness in

which all Europe, as well as our country, was sunk, when the flames of that war were enkindled, which has subsequently devastated Europe. You, my brethren, can fill up this picture, in your thoughts, with other evils which are now present to your minds.

And is there an individual present who acknowledges the purity and justice of the Ruler of the nations, who will deny that great wrath rests upon us on this account? on persons who thus distinctly embrace and profess the doctrines of salvation, and yet estimate them so slightly, and indeed hold the heavenly truth so much in unrighteousness?

The contempt of the gospel confided to us, and this declension in religion, have produced likewise many political evils. For it is religion, and above all the religion of Jesus, which increases the authority of municipal law; which renders it beneficial to the commonwealth; which cherishes all virtues, and especially those of the social order; which restrains the turbulence and power of vice; which unites in the closest manner the rulers and the subjects, procuring security to every one in the place he occupies in civil life; and which disposes men zealously to labour in the station in which they are placed, to promote the general good. Hence it follows, that, with a dereliction of religion, the bands of civil society are broken, the laws and wise ordinations of our ancestors are trampled under foot, the social virtues are abandoned, and, together with every species of vice, controversies, divisions, and animosities, are cherished to the subversion of the people.

Under the ordination of a

holy Providence, as we now see, must France suffer the evils which it has inflicted on other nations. France, that gave law to both the moral and polite world;—France, that produced such numerous despisers of God, and generated, and diffused in every direction, writings and societies so prejudicial both to the authority of princes and the tranquillity of their subjects;—France, that, by sowing divisions in other countries, sought to confirm its own greatness;—France is now, all at once, shaken and harassed in the eyes of all the nations, approximating to its own ruin, and unexpectedly suffering the scourge of the nations which had drunk the empoisoned cup which it had presented to them.

What was the issue? did the inhabitants of the world, did we Netherlanders learn righteousness?—By no means.—LUXURY, and a long train of vices, diffused themselves more and more. THE EVILS WHICH SAPPED THE VERY FOUNDATION OF RELIGION gained likewise the upper hand, and INDIFFERENCE IN THE MOST IMPORTANT CONCERNS presented itself under the beautiful garb of toleration. Every one was stigmatized as low bred, who dared to attend to his eternal interests, or to speak on the subject of religion in fashionable society. DISPUTES AND DIVISIONS concerning the causes of our decline, and the means of restoring our political prosperity, multiplied from one end of the land to the other; whilst our moral and religious depravity was overlooked, or at least unimproved to purposes of humility and reformation. ATTENTION TO RELIGIOUS SUBJECTS in the domestic circle, and in the meet-



ings of friends, was more than ever laid aside. The spare hours of the statesman, the man of literature, the merchant, the mechanic, the farmer, the grazier, the day labourer, and others, formerly devoted to the perusal of the Bible, and other useful works, or to private devotion, prayer, retired contemplation on divine truth, and mutual exhortation and edification, were now given to the reading of newspapers, political tracts, new laws and regulations, debates, and political assemblies. DISSATISFACTION and SOURNESS arising from the loss of dignity and property filled the hearts of many, and caused them either to relinquish public worship altogether, especially if they were not exactly of the same opinion with those who conducted the worship on subjects of a political or religious nature; or, if any attention to public and family worship continued, it was performed without devotion or reflection.

This was particularly the case, when after many shocks, we were immersed in the Great Nation. The acquisition of a foreign language, with the study of its laws and customs, required much time. Discontent was universally diffused in consequence of the expenditure in property and blood, which was compelled in support of the throne of the then powerful ruler. Our liberty was every where injured. Religion was converted into a mere political farce. And numbers of ministers were deprived of the necessities of life, or plunged into debt, who yet sought to discharge their ministry, although many churches, through the small interest in religion, did not regard the distresses of the ministers, nor supply their necessities.

Not only did France and Germany at this time export to our land writings which tended to extirpate the most important doctrines of religion, but even our own soil produced such as excited doubts concerning these topics, under the pretext of SIMPLIFYING the same, or of regulating Christianity ACCORDING TO THE STATE OF THE TIME. This, however, I must observe to the praise of the ministers, in Friesland at least, where I am most known, that their writers, and their pernicious writings, by far the greater part (I must perhaps except a few) were condemned and despised.

The Holy Spirit, in the mean time, grieved by the contempt of revealed religion, visibly withdrew his influence.—The righteous, whose souls were vexed by the increasing depravity, were taken away.—But few heard the gospel; and it was of rare occurrence that the sinner stopped in his course, and inquired after the good old paths where the soul finds rest. We heard occasionally of some awakening in this or the other church; but it was too much like the early dew, which swiftly passes away. And among the friends of Jesus that remained, we heard sad complaints of leanness and want of vigour.

What occasion have we to fear the continued displeasure of God, unless we speedily return to him and his service! And how much it should be an object of prayer, that some young zealous preacher of repentance may arise to lead back our wandering hearts to the religion of our fathers, lest the Lord should come and again smite the land with a curse!

*Upper Holloway, 5th of Dec. 1819.*

## BAPTIST CHURCHES, BUCKS.

*To the Editor of the Baptist Magazine.*

YOUR number for July contains a plan for a yearly view of the Baptist Churches in Britain. It would be gratifying and useful: but it requires a movement more consentaneous than unhappily our denomination is accustomed to exhibit. If, however, we cannot attain all the advantages of such a measure, we may perhaps gain a part. In many districts, if not in all, some one may probably be found, able and willing to send you an account of the churches in *his own county*. These separate statements will be agreeable articles of intelligence as far as they go; and if procured from all parts of the country, they would furnish a view of our denomination, far more general and accurate than any which has hitherto appeared.

This idea was suggested by Mr. Fuller, who furnished an account of the churches in North-

amptonshire, and expressed his hope that similar statements would be given respecting other counties. (B. M. 1813, p. 228.) Mr. Fuller added "Remarks," some explanatory, and others practical; which, though valuable, increased the difficulty of furnishing corresponding articles.

Should this plan meet your approbation, you will perhaps find room for a short account of the churches in that county, during a residence of six years in the centre of which I endeavoured to collect information respecting its churches. I know my brethren there well enough to rest assured, that by this communication I shall not offend them, though it is taking the work out of their hands.

In the following list, Column 1, contains the names of the places where churches of our denomination meet;—2. the date of the formation of each church, where I could ascertain it;—3. the name of the pastor;—4. the year of his settlement; and 5. the association to which each church belongs. B. stands for Bucks: N. for Northamptonshire.

Amersham.....	1783	J. Cooper.....	1819	—
Aylesbury.....	—	W. Hopcraft.....	1813	—
Chenies.....	1760	W. Lewis.....	1811	—
*Chesham.....	1717	W. Tomlin.....	1811	B.
Colnbrook.....	—	S. Rowles.....	—	—
*Crendon.....	1802	.....	—	B.
Fenny Stratford.....	1805	J. Crudge.....	1817	N.
*Gold Hill.....	1806	D. Dossett.....	1806	B.
*Haddenham.....	1810	P. Tyler.....	1810	B.
*Ivinghoe.....	1805	G. Clark.....	1805	B.
Little Kingsall.....	1814	T. Jourdan.....	1814	—
*Missenden.....	1776	B. Godwin.....	1816	B.
Newport Pagnell.....	—	.....	—	—
Northall.....	1812	W. Johnson.....	1812	—
Olney.....	—	Simmonds.....	—	N.
*Penn.....	1802	J. Dolling.....	1805	B.
*Quainton.....	1817	D. Walker.....	1817	B.
*Risborough.....	1708	.....	—	B.
Speen.....	1814	.....	—	—
Stony Stratford.....	—	J. Goodrich.....	—	—
*Swanbourn.....	1809	W. Collett.....	1809	B.
*Waddesdon Hill.....	1787	G. Williams.....	1809	B.
Winslow.....	—	.....	—	—
Wychcombe.....	—	.....	—	—



The number of members is about 1500; the hearers about 6000. A disposition to hear the gospel is very prevalent in the central part of the county, where our churches are most numerous; and village preaching is carried on to a considerable extent.

All the churches destitute of pastors, excepting that at Risborough, are very small. I am not certain whether the churches at Newport Pagnell, Winslow, and Wycombe, are not extinct; they have long been nearly so.

The Buckinghamshire Association was formed about nine years ago. It contains eleven churches in Buckinghamshire, to each of which is prefixed an asterisk, and one in Hertfordshire, viz. that at New Mill. Its meetings have been in general well attended, and have proved advantageous. The Secretary for the present year is the Rev. P. Tyler of Haddenham.

There are also three General Baptist churches, viz. at Chesham, Ford, and Wendover.

W. G. JUN.

January 14, 1820.

## ON HYPOCRISY.

"The joy of the hypocrite is but for a moment." *Job xx. 5.*

SINCERITY and integrity are indispensably necessary in the character of a good man. In the description of some distinguished personages of antiquity, sincerity is a prominent feature. "Noah was a JUST man, and PERFECT in his generations." "Job was a PERFECT man, and UPRIGHT." If then integrity be so estimable in the sight of God, hypocrisy must be exceedingly odious to him.

What are its features?

1. *Hypocrisy courts observation.* In giving alms, the Pharisees wished a trumpet to be sounded before them. Their chief desire was, that men might know what they were doing, and repay them by attributing to them open-heartedness and generosity. They also wore phylacteries, or pieces of parchment sewed to their upper garments, with such sentences as, "Holiness to the Lord," &c. written in large letters, that men might extol their piety. They also prayed in public places with much tautology, to inspire the idea of their extraordinary zeal, and devotional temper. "They loved the praise of men more than the praise of God."

2. *The hypocrite regards only the externals of religion.* The outside of the cup and platter was cleansed by the Pharisees; but within it was full of cursing and bitterness. Like a painted sepulchre, the deceiver has a fair exterior; but the inward parts are full of corruption. He prays when he is heard; but if he attends to religious duties in private, it is only as an ACTOR, that he may appear to more advantage in public. Amongst the serious, he is serious; but at home, and where detection is not apprehended, the mask is laid aside. He pays tithe of all he possesses; but the weightier matters of the law, judgment, mercy, and faith, are totally disregarded. He has the image of God in his face, and the image of the wicked one on his heart.

3. *Hypocrisy can live only in the sunshine of prosperity.* When, by an apparent sanctity of manners, the hypocrite can devour widows' houses;—when a good name is attached to the christian character—when world-

ly advantage or honour can be obtained by it—many will avow their cordial attachment to the ways of piety. But if afflictions arise for the word's sake, they are offended; they leave religion behind, and flee from the paths of righteousness. Honour and emolument are the shrine before which a hypocrite pays his devotions.

4. *The hypocrite is the man of all companies.* With the serious professor, he dwells with rapture on the excellency of true religion;—talks of prayer;—relates his experience;—discusses doctrinal truth; and insists on a life of genuine piety.—But he is equally fluent at an ale-bench. He talks on subjects of an obscene and immoral nature, and endeavours to excite admiration. Vertumnus like, he assumes all forms; he flows in the wave, or walks on the plain: with the saints, he is a saint; or a fiend with fiends.—Yet, detestable as is his character,

5. *A hypocrite is not without his joys.*

*He rejoices when he obtains honour.* He wishes to be thought a good man; a man of reading, of wisdom, and of judgment. By appearing zealous in the ways of religion, by giving his support to the interests of piety, and by taking the lead in public worship, the hypocrite is noticed, and is looked up to as a man of importance. His vanity is gratified; the incense exhilarates his soul.

*He rejoices also when he increases his wealth.* Is he a servant and his master a professor? By professing to be religious, he can secure a good situation, and obtain patronage and support.—Or is he a tradesman? under the garb of a professor, he acquires credit, passes as a man of inte-

grity, and is relied on in concerns of trade and merchandize. Thus he imposes upon the unwary, sells a bad article, or often accumulates property to which he has no claim. It is almost unnecessary to add, that such persons often become bankrupts, and flourish more when many of their creditors are ruined, than ever they did in their days of public credit.—These are the sources from which spring the morbid joys of a hypocrite. However,

6. *The joy of the hypocrite is but for a moment.*

God has in mercy so ordered it, that a man can seldom succeed long in religious artifice and fraud. You come upon the hypocrite when he does not expect you. He drops a sentence, or is overtaken in some immoral act, which betrays the man, and discovers his cloven foot. In such a discovery, you murder the joy of a hypocrite. His credit is lost amongst the friends of true piety, who look upon him, when unmasked, with horror. In addition to this, he is compelled to endure the taunts and scoffs of the openly profane, who say to him, “Art thou also become as one of us?”

But if he could wear his mask till death, and even enter eternity undetected, his exposure will immediately follow, and will be consummated in everlasting woe. Whilst he was alive, and appeared a friend to religion, his very acts of seeming piety emitted a *Luciferian stench* odious to God; but now he is driven from his presence as insufferably detestable. When our Lord would describe the extreme misery some would endure in eternity, who were sinners above the common class, he assigns them a portion



with HYPOCRITES and UNBELIEVERS, plainly intimating that such experienced aggravated damnation.

My reader! are you a deceiver? If so, you are in an awful state! Flee, Oh flee to Christ for pardon. Yours is the most wretched and miserable condition, but Christ CAN pardon YOU. At his feet confess your guilt, and seek a new heart, while there may be hope. Or are you a man of Christian integrity? Then, bless God for it. You trust not in your uprightness, but in the Lord Jesus, for salvation; yet it will afford you joy and consolation under reproaches and afflictions, that you have the testimony of your conscience, that in simplicity and godly sincerity you have had your conversation in the world. But perhaps some individual may cast his eye over this paper, and please himself with reflecting, that if he is not a professor of religion, yet he is no hypocrite. To such a one I would say, Hypocrisy is but one way to hell. You are not in this way; but are you not in another, which will as certainly lead you thither? The proud, the covetous, the lascivious, and the malicious, are all excluded from the kingdom of heaven.—The Lord give you a new heart, and renew a right spirit within you. Then, when the hypocrites' hope shall perish, you shall exult in everlasting life.

J. M.

Shipley.

## SUNDAY-SCHOOL TEACHERS.

1. QUALIFICATIONS. Vital religion—Extensive and accurate knowledge of divine truth—Regard to the temper of the children—Wisdom in suiting the

instruction to the mind and capacity of the scholar—Simplicity and familiarity in teaching—Gravity mixed with kindness—Unwearied patience—Discrimination in rewarding—Caution in punishing—Dignity united with mildness—The talent of reproofing by a look—Early rising on the Lord's-day morning—Secret, habitual, and fervent prayer—Constant attendance—Perseverance—Keeping the children in strict order during divine service, and that without any trouble—The not being discouraged by the bad tempers of the children—Cultivation of affection towards the other teachers, prayer for them, and meeting for prayer with them—Avoiding dispute with the officers of the church—Requesting the occasional assistance of the minister, in the way of advice and exhortation, at which time the parents should be present.

2. MOTIVES to excel. Importance of Sunday-schools to society—The value of the soul—The honour of being an instrument in the conversion of children—The approbation of the Saviour at the last day.

AB—T.

## ON THE LETTER H.

MR. EDITOR,

MY ears are frequently offended with the aspiration of the letter H, in words where it does not occur, and the omission of it where it ought to be sounded. I lately heard from the pulpit, "*He his hall hand hin hall.*" Such improprieties deprive me of the pleasure (if not the profit) of hearing.

AB—T.

## Jubvenile Department.

### TWO ANECDOTES OF MR. DOOLITTLE.

MR. DOOLITTLE took great delight in catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage. Accordingly every Lord's-day, he catechised the youth and adults of his congregation; and this part of his labours was attended with the happiest effects. Of this we have the following striking anecdote: The question for the evening being, "What is effectual calling?" The answer was given in the words of the Assembly's Catechism. This answer being explained, Mr. Doolittle proposed that the question should be answered by changing the word *us* and *our* into *me* and *my*. Upon this proposal a solemn silence followed. Many felt its vast importance; but none had courage to answer. At length, a young man, about twenty-eight years of age, rose up, and, with every mark of a broken heart, was enabled to say, "Effectual calling is the work of God's spirit, whereby convincing *me* of *my* sins and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he did persuade and enable *me* to embrace Jesus Christ, freely offered to *me* in the gospel." The scene was truly affecting. The proposal of the question had commanded unusual solemnity. The rising up of the young man had created high expectations, and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation were bathed in tears. This young man had been converted by being catechised, and, to his honour, Mr. Doolittle says, "Of an ignorant and wicked youth,

he had become a knowing and serious professor, to God's glory, and my great comfort."

The other Anecdote is strongly characteristic of the non-conforming ministers of that age. Being engaged in the usual service on a certain occasion, when Mr. Doolittle had finished his prayer, he looked around upon the congregation, and observed a young man just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to go out again. Mr. D. feeling a peculiar desire to detain him, hit upon the following expedient. Turning towards one of the members of his church, who sat in the gallery, he asked him aloud, "Brother, do you repent of your having come to Christ?" "No, Sir, (said he,) I never was happy till then: I only repent that I did not come to him sooner." Mr. D. then turned towards the opposite gallery, and addressed himself to an aged member in the same manner, "Brother, do you repent of your having come to Christ?" "No, Sir, (replied he,) I have known the Lord from my youth up." He then looked down upon the young man, whose attention was fully engaged, and, fixing his eyes upon him, said; "Young man, are you *willing* to come to Christ?" This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down, and hid his face. The person who sat next him, encouraged him to rise, and answer the question. Mr. D. repeated it, "Young man, are you willing to come to Christ?" With a tremulous voice, he replied, "Yes, Sir." "But when, Sir?" added the minister, in a solemn and loud tone. He mildly answered, "Now, Sir." "Then, stay, (said he,) and hear the word of the Lord, which you will find in 2 Cor. vi. 2. 'Behold, now



is the accepted time; behold, now is the day of salvation.'” By this sermon God touched the heart of the young man. He came into the vestry, after service, dissolved in tears. The unwillingness to stay, which he had manifested, was occasioned by the injunction of his father, who had threatened, that if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and being unable to conceal the feelings of his mind, he was afraid to meet his father. Mr. D. sat down, and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. The Lord graciously met with them both; and father, mother, and son, were together received, with universal joy, into that church.

### THE SAINTS SHALL JUDGE THE WORLD.

“Do ye not know,” saith the apostle, “that the saints shall judge the world?” 1 Cor. vi. 2.

Now the world hateth them, even as it hated their divine Master, John xv. 18; and they suffer reproach and persecution. But when the dead, small and great, shall stand before God, and the books shall be opened, and the dead shall be judged out of those things which are written therein, according to their works, the saints shall be assessors with their Lord. This honour will have all his saints. Ps. cxlix. 9. Parents will then sit in judgment upon children, and children upon parents, husbands upon wives, and wives upon husbands.

The judgment at that day will and must be just. 1. The Judge is infinitely holy. 2. The wicked will be self-condemned. 3. They will be condemned by their peers, who will unite with the Judge in the sentence. 4. The assessors in judgment will be persons, against whom no challenge can be made as prejudiced against them.

But will not this act of uniting

with the Judge against their own relatives and friends afflict the righteous? No; they will bow to the will of the Judge. Or rather, his will being infinitely righteous, holy, and wise, and they being like unto him, his will and theirs will perfectly accord. Whatever he approves, they will approve; and whatever and whomsoever he dislikes and condemns, they will dislike and condemn also. His friends will be their friends; and his enemies, their enemies. “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments.” Rev. xix. 1, 2.

V.

### ANECDOTE OF A PIOUS MOTHER.

THE pious mother of an unworthy son, whose misconduct had brought upon her a broken heart, sent for him to her death-bed, and thus addressed him:—“My dear Charles, how tenderly I have loved you is but too evident from the state to which you now see me reduced; and so long as I remain in this body, I shall not cease to love you, and to pray for you, with a mother’s anxiety; but the period is approaching when I shall hear the sentence of even your eternal destruction with a majestic composure and an entire complacency, arising from a feeling identified only with perfect purity and infinite rectitude.”

The impression this appeal made, was never effaced: it was the means of effecting a permanent change of character.

### THE FOLLY OF SIN.

“THORNS (*vexations*) and snares (*dangers*) are in the way of the forward.” Prov. xxii. 5.

THE FROWARD disobey their parents—murmur against family religion—hate religion on account of

its humiliating and holy tendency—are proud, perverse, and selfish—if rich, are oppressive—if poor, are envious and malicious.

**THORNS.** 1. Undutiful children frequently die young, a prey to sensuality and wickedness. 2. Haters of religion are mortified to see it flourish; and are vexed by the holiness of the godly, which condemns

them. 3. The proud will always be mortified, and the envious miserable.

**SNARES.** One sin leads on to another. Instance, Saul king of Israel.

Alas! that men should travel to eternal misery by a thorny road, and “take it as it were by force.”

G—s.

## Obituary.

### MR. JOSEPH ANGUS.

**MR. JOS. ANGUS**, of Somerfield, in Northumberland, was born in Hexhamshire, in that county. He was a farmer, and his life was spent far from the bustle and fashions of the world. But although it does not contain many interesting incidents, his humility, patience, and heavenly mindedness render it unnecessary to apologize for recording some particulars concerning him. His ancestors had for some generations been Baptists. There is a tradition, that before the Act of Toleration was passed, they used to assemble privately in a wood. The family has now become numerous, and forms a part of two or three Baptist congregations. Of the early part of his life I have not been able to collect much information. He removed with his father about the year 1779 to Summerfield, not far distant from the Baptist Church at Rowley, in the County of Durham, where he continued till his death.

Brought up under the influence of pious instruction, he did not frequent the polluted haunts of vice, which are the bane of so many youths. Happy they whose parents fear the Lord! His great diffidence rendered him reserved in speaking of the early progress of grace; but in the warm simplicity of an upright heart, he would frequently praise God for his distinguishing love. The piety of a true convert

can scarcely articulate its feelings, or describe the marvellous change: it is hypocrisy alone that is noisy, for it has nothing solid. He joined the Baptist Church at Rowley, in 1790, and continued a member of it till his death. He adorned his profession by the integrity of his dealings, and the meekness of his spirit; by his calm resignation, and his unassuming deportment. In all the affairs of the church his lips were not opened but to promote peace and love. With what affection would his eyes brighten in saluting a brother member at the door of the Sanctuary; and with what tender solicitude would he converse with the young! In him was exemplified the Apostle Paul's exhortation, “in honour preferring one another.” He was married in 1779, and has left a widow and eight children, the eldest of whom, Mr. William Angus, is one of the deacons of the Rev. Mr. Pengilly's church at Newcastle. Two others are members of the same church; and three have been united to the church at Rowley. In 1816 his health began rapidly to decline, and then it was that his Christian graces shone with superlative splendour. On a visit at his house, where hospitality and affection were ever ready to receive the stranger and the friend, he intimated the important change which he felt in his mortal frame; but expressed his reliance in Christ to support him here, and to receive



him hereafter. From that time till his death, June 10, 1817, he underwent great bodily suffering. He took his leave of the writer of this short narrative a few days before his death with tears; and, disclaiming all merit of his own, looked to the Lamb of God who taketh away the sin of the world.

"In my visits," says an intimate friend, "I always found him patient, and resigned to the will of his heavenly Father; though desirous of departing to be with Christ."

We are not however to suppose that his sky was continually serene. That sense of his sinfulness, and that jealousy over his own spirit, for which he was so conspicuous, would sometimes weaken his hopes; and the malice of Satan is perhaps never more exerted, than when he sees a believer ripening for glory.

The doctrines of grace were the burden of his song through life, and they had a happy influence in supporting him through his last illness. While others admired the brightness of his graces, and his spiritual growth, he was secretly mourning over his unfruitfulness, and the hardness of his heart. This watchfulness and knowledge of his heart made him frequently exclaim, "O if ever I am saved, it must be through grace!" For a few days before his death, not a cloud obscured his sight of the heavenly Canaan, and he rejoiced with joy unspeakable and full of glory in the prospect of his dissolution. "Let me die the death of the righteous, and let my last end be like his."

N. S. Sept. 19, 1819. R.

MRS. ELIZABETH WIGHTMAN.

THIS pious female, after bearing almost unparalleled pain with exemplary patience, exchanged this transitory life for immortality, February 6, 1819, in the thirty-first year of her age. She was the third daughter of Mr. Edward Hunter, who was long a respectable member and active deacon in the Baptist Church of Kilnholme, Lincolnshire, and soon

after the lamented death of its aged minister the Rev. John Hannath was chosen pastor. Her mind was formed, and her understanding cultivated, by a due course of pious instruction. The timely admonitions of parental wisdom, accompanied by the persuasive influence of piety, soon won her tender heart. After the premature death of her mother, who was suddenly snatched from her infant family, the compassionate Saviour smiled on the instructions that had been given and received with mutual esteem, and blessed the mother's death to the bereaved family. The subject of this memoir was, in childhood, so affected with the thought of her mother's instructions, piety, and death, that she frequently wept and prayed, saying, "O that I could die, and go to heaven to my mother!" We may date from this period, the operations of true religion on her mind. In the 20th year of her age, her piety shone forth with more than ordinary brightness. She would often say, "O that I possessed an interest in eternal things! to them the weight of present affairs is as the *small dust of the balance*." Her conversation was accompanied with a propriety of expression, and a suavity of temper, which made it highly profitable. Her habitual seriousness and amiable deportment engaged the attention of her pious acquaintance, who urged the propriety of an open profession of the faith of which she evidently had been made a partaker. She was easily persuaded of her duty, every impediment yielded to the force of this conviction, and *she arose and was baptized*, and was received into communion with the Baptist Church, at Collingham, in Nottinghamshire, under the care of the Rev. William Nichols. This happy connexion continued till she was removed from them by death. Nothing promotes piety more than Christian communion. Four years previous to her death, she removed to a considerable distance from this much-esteemed society. This separation was more painful, as she met with no intimate Christian acquaintance in her new situation; but her love to

private devotion, a contemplative turn of mind, and the presence of her Redeemer, enlivened her solitude. Her memory often lingered on past scenes, when *she walked to the house of God in company*; but a cheerful acquiescence stilled every murmur. About twelve months before her dissolution, she was afflicted with a disorder which menaced a fatal close. In her situation, and at her age, life had many charms. Neither the blast of adversity, nor the frost of age, had impaired her pleasure. She was surrounded with a lovely family, by whom she was tenderly loved; but she looked forward with sweet composure to the time of her departure. The length and weight of her conflict gave room for the operation of Christian consolation and hope, with which she had long enjoyed a happy familiarity. The present object, to which her soul adhered with the tenderest ties of love, was her infant family. Whenever she looked at them, she wept; but she was enabled at last to commend them to him who was the guide of her youth, and patiently to wait and calmly meet the awful moment of separation. From the day she knew the grace of God in truth, she had been distinguished by a meek and quiet spirit; and in the presence of death it shone with a superior lustre, as *gold tried in the fire*. While she stood on the verge of eternity, adorned with the beauties of holiness, waiting for her Lord from heaven, she was much in prayer. Her views, feeling, and behaviour, were the genuine effects of the hope of immortality. She often prayed that her last end might not be doubt and darkness; and at *evening-time it was light*. In her was exemplified the saying of the prophet, "The righteous has hope in his death."

February the 9th, 1819, her mortal part was committed to the dust, in the common burying-ground, at Worksop. Many who attended, and in whose affection and memory she will long live, will, it may be hoped, emulate her virtues, and participate in her blessedness.

C. HUNTER.

Richmond, July 1, 1819.

## WILLIAM WILLIAMS,

AGED TEN YEARS.

THIS child was a son of W. Williams, Newport, Monmouthshire. He completed his tenth year, April 12, 1819, having lost his affectionate mother two years before. His improvement was not neglected by his father, who survives to mourn his loss: he was a regular attendant on his school, till within two months of his decease, when he was prevented by that illness which terminated in his dissolution. He was remarkable for his apprehension of things above the capacity of children in common. This was remarked by all that knew him, particularly by his master, Mr. W—s, who said to me, "I never knew a child of so quick an understanding, and so retentive a memory."

His health began to decline about two months before his death, when he said:—

W. W. Father, I am afraid to die.

Father. My dear child, I hope you will recover.

W. W. No, no, I shall not. What shall I do? I fear death.

A week after he said,

W. W. Father, I am not afraid to die now.

Father. Why now, my dear?

W. W. Because Jesus Christ has forgiven all my sins, and I shall go to him ere long, and I long to be with him from this miserable world.

June 2, he said to Mrs. W—t,

W. W. When will our society\* be?

Mrs. W. Next Tuesday; why do you ask, Billy?

W. W. Because I must go to it; but it is a long while to wait: could we not have a society sooner?

Mrs. W. Yes; Mr. M—s is to preach this evening.

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\* A society is a meeting held in most of the Welsh churches, in conformity to the custom and practice of the primitive Christians, in which the friends converse freely and familiarly with each other respecting their experience of divine things, and their progress in the Christian life. In those meetings they examine candidates for church-membership.



W. W. I should like to see Mr. M.

Being sent for, I went and found the child anxiously waiting to be instructed in the things pertaining to the eternal world to which he was fast hastening. After a pleasing conversation, I requested him to come to meeting that evening. The public meeting being ended, and the friends having remained in their places, I placed the child on the table, to the pleasing astonishment of all present, and asked him,

Do you believe that there is a God?

W. W. Yes, and a good God too; and he is a Spirit, and they that worship him must worship him in spirit and in truth.

M. What do you think of yourself? are you a sinner?

W. W. A sinner? yes, a great sinner.

M. You cannot be the chief of sinners, only ten years of age?

W. W. I have sinned too much against my Jesus. I have sinned enough to perish for ever.

M. Through whom do you expect to be saved?

W. W. Through Jesus Christ, and Jesus Christ only. Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved.

M. Do you know that we baptize by immersion?

W. W. Yes, and that is the reason that I am come to you, that I may follow my Jesus.

M. Was Jesus baptized?

W. W. Yes, he was baptized in Jordan.

M. Who told you that, my dear?

W. W. The New Testament.

M. Would you not be ashamed to follow him to the liquid grave?

W. W. No, it is my shame that I have not professed him earlier?

M. What is the chief thing that you desire of God?

W. W. Forgiveness of my sins, and to know Jesus to be my friend.

This was a happy society indeed; and all present were filled with heavenly joy mixed with tears of gratitude, and exclaimed in their own

excellent language, "*Bendigedig fyddo Duw, O enau plant bychain a rhai yn sugno y perffeithiaist foliant.*" "Blessed be God; out of the mouths of babes and sucklings thou hast perfected praise."

Friday, June 4, he was confined to his bed. In the evening the Rev. John Harris,\* a few of the friends, and myself, went to see him. He kissed us all, and desired me to read him a chapter, adding, that his eyes were very weak. I read Luke xv. "I know (said he) that chapter all." I asked him, Who do you think is the prodigal son? He replied, "A sinner returning to God," and read Dr. Watts, Book 1. Hymn 123.

Mr. H. Would you like to be in your Father's house?

W. W. Yes, I long to be with him.

Q. What sort of place is heaven?

W. W. A place of rest, and without sorrow; and I shall be there without pain.

Q. What will become of your body?

W. W. My body must lie in the grave till my Jesus shall come at the last day. I long to be with my dear Jesus.

Q. Would you like to go to-night?

W. W. No.

Q. Why not to-night?

W. W. I must profess my Saviour openly in baptism before I die.

Q. If not, that will not keep you back from your Jesus?

W. W. No, no, it will not keep me back from my God; but I hope I shall be baptized first.

Q. Do you believe that the water can cleanse you from your sins?

W. W. No; the water cannot.

Q. What then?

W. W. The blood of Jesus Christ; but it is my duty to follow Jesus.

Saturday, 5, I asked him how he felt himself that day.

W. W. I feel myself very comfortable indeed.

M. What is your greatest comfort?

\* J. H. was ordained, Jan. 1, 1861, assistant to Mr. M.

W. W. My blessed Jesus is with me, I feel a great deal of pleasure in meditating on the passage, which says, "The Son of man is come to seek and to save that which was lost."

Lord's-day, 6. It was as much as they could do to persuade him not to rise, that he might go to meeting. I was sent for, and endeavoured to dissuade him from going out that day on account of his great perspiration.

Monday, 7. Confined to his bed.

Tuesday, 8. He revived a little, and requested that I should be sent for. He asked me to sing and pray with him: some friends being called in, we sang his favourite hymn (Book 2. Hymn 110.) of Dr. Watts's. Prayer being ended, he said, "I am very happy; Jesus Christ hath forgiven all my sins." You may well be happy (said I) if Christ has forgiven all your sins. "Yes," replied he, "I am not afraid of death."

Wednesday, 9, he asked me, when he should be baptized. I replied, that I was afraid he was too weak to go into the water, adding, that after he should recover a little, he should be baptized. "I hope," replied he, "that I shall not die before I am baptized. I know that I shall not recover."

Thursday, 10, he could speak but little.

Friday, 11, I found him so weak that I could hardly understand a word, except "Jesus." This was the last time I saw him. In the evening Mr. H. asked him how he was.

W. W. I am very comfortable.

Mr. H. Have you prayed to-day?

W. W. Yes, all day; but none doth hear me but my God.

Mr. H. What do you pray for, my dear?

W. W. That my Lord would forgive all my sins, and receive my spirit: I long to be with him.

The following morning, 12, at 9 o'clock, he expired in the bosom of his dear Jesus. Monday, 15, he was buried in the ground attached to the Baptist Chapel. Mr. Harris preached from Heb. ix. 27. "And it is appointed unto men once to die, but after this the judgment."

July 4, I preached his funeral sermon to a large congregation, from his favourite text, Luke xix. 10. "For the Son of man is come to seek and to save that which was lost."

T. MORRIS.

Newport, Monmouthshire.

## Review.

*Lectures to Young People, and an Address to Parents. By T. Morgan. Longman, &c. 8vo. 1819.*

WE ought to apologize to the worthy author of these discourses for having delayed so long to notice them. Several causes have concurred to produce this delay, over which we had no control.

The subjects of these addresses are judiciously selected, as the reader will see when he is informed that they relate to "A minister's affectionate concern for young people—the importance of being decided with respect to religion—the evil and danger of procrastination—the

pleasures of a religious life—the advantages of early piety—the choice of companions—amusements and recreations—reading—an address to parents."

The style is simple, tender, and engaging, strongly tinged with scripture phraseology, and every where breathing that spirit which becomes a minister who cannot but be most affectionately desirous of winning his young friends to Christ. We see much in these lectures to improve the understanding, and much to interest the heart. The imagination is not altogether neglected, but, in our opinion, they



would be more useful if they were made more entertaining. And this the author can easily accomplish from the stores of his own mind, when the public shall call for another edition. It is but justice to say of these lectures, that they are eminently serious, and that the most striking feature is, the indication of the writer's desire to make a powerful and successful appeal to the conscience. Some of them are elaborated with great care and exactness of method. The divisions and subdivisions assist the memory, without encumbering it. On the whole, we feel it our duty to recommend them in the warmest manner to Christian parents, and before they put them into the hands of their children, we advise them to read the last in the series, which is founded on *Eph. vi. 4*.

The passage subjoined as a specimen is taken from the first Lecture, pp. 8, 9.

"I can imagine, that at some future period, if Christ be not formed in you, you will enter into this place of worship, when reflections like the following will rush upon you. 'In this seat; I well remember, sat my aged father. With what attention did he listen to divine truth! what devotion sat upon his countenance! By his side was my venerable mother: frequently did the silent tear steal down her cheek, while the love of Jesus was shed abroad in her heart. In that pew my beloved parent often stood up to pray, and the holy fervour of his soul will not be forgotten by me, while memory holds her seat in my bosom. How did he pray for the church! for the world! and for me! that Christ might be formed within me, and that when he should be gathered to his fathers, I, his child, might occupy his place, and call the Saviour blessed. But alas! for me, here I am, with no more devotion in my soul than the seat I occupy. The sons of strangers have come and joined themselves to the Lord in a perpetual covenant; but I, who seemed to be as one of the children of the kingdom, am in danger of being cast out for ever. How intolerable will be my anguish in a future world, if I should lift up my eyes, and behold my beloved friends with Abraham, Isaac, and Jacob, in the kingdom of heaven, while the impassable gulf forbids the hope of my ever joining their blessed society.'"

*Personal Religion briefly explained, and earnestly recommended. By Reynold Hogg. Boards, 12mo. 141 pages, 2s.*

THIS treatise, written in a style suited to the subject, is evangelical, practical, and experimental, and is calculated for general usefulness. The following quotation may be considered as a fair specimen.

"16. Once more, to enforce the necessity of Personal Religion, let us contemplate a vast eternity before us. The stream of time is conducting us constantly, though all most imperceptibly, to that vast ocean. What is this transient moment of time, when compared with eternity! 'The things which are seen are temporal;' let this thought loosen our grasp of earthly things. Let us neither be elated by prosperity, nor too much dejected by adversity; both the one and the other will soon be over; but, 'the things which are not seen are eternal.' (2 Cor. iv. 18.) What an immense importance does this give to those invisible things yet to come! An heir of eternity! Yes, that is your character and mine: but whether of a blessed or miserable one is the grand question. However, it is certain, that we shall be either eternally happy, or eternally wretched: and this eternity may be just at hand. The solemn portals into it, may be now opening for our passage. Our winding-sheet may now be in the loom, and ready to be cut off! The grave is nearly ready for us, and it will require but a small effort to prepare this bed for our reception. O eternity, eternity! in heaven, or in hell! Can we ever forget the solemn thought? Every step is a step nearer to that awful world. Every moment wafts us nearer to, or farther from, God. We are constantly moving towards an eternal world of infinite joy, or inexpressible and endless woe. 'The wicked, says our Lord, shall go away into everlasting punishment; but the righteous into life eternal.' (Matt. xxv. 46.) One of these must be the state of every one that reads these lines, and of all mankind."

The author succeeds, at Keysoe, Bedfordshire, the late Rev. W. Brown, whose Memoir we gave in our Magazine for September. We have noticed a small error in page 61:—33 ought to be 27.

*Character essential to Success in Life: addressed to those who are approaching Manhood. By Isaac Taylor.* 188 pp. boards, 5s.

WE do not know a family to whom both children and parents, the rising generation, and they who are ready to leave the stage of action, indeed persons of all ages, ranks, and descriptions, are so much indebted as the highly favoured and distinguished family at Ongar. We know none of them personally; we know them only from their writings; but those we love and admire.

This excellent work may be considered as a third volume, though it does not assume that form, and though it is not necessary that the two former should be read in order to understand it. The first volume is, "Self-cultivation recommended, or Hints to a Youth leaving School, 5s." in which, "the sole endeavour is to place the *principle of Self-cultivation* in a forcible light, and under a variety of agreeable aspects; such as may attract the youth's attention, and convince him, that this is the very thing requisite for his own benefit, and the furtherance of his future prospects in life." The second is, "Advice to the Teens, or Practical Helps towards the formation of one's own character, 5s." It "details some of those modes and principles of action, which are important to be regarded by any one whose aim is to pay this unceasing attention to himself; whose noble ambition rises to the becoming his own tutor, and regulating, guarding, stimulating himself to every honourable mode of distinction." The present volume "sets before the youthful mind the object at which all these exertions aim, evincing the value of that best of treasures, *character*. If the exertions are not small which are required of the young incessantly, they are even in that case only appropriate; for the object in view is not small; but excellent in itself, important in its influence, and absolutely necessary for such as would enter life to advantage, or pursue successfully some path to honour and respectability, to well-earned wealth, or fame." PREFACE.

We cannot, in our opinion, render to our readers a greater service than by recommending to them in the most earnest manner these three volumes, the last of which does not yield, in point of excellence, to either of the former. If our young readers will attend to the wise counsels contained in them, those counsels will be "an ornament of grace unto their head, and chains about their neck;" and if they will "write them upon the table of their heart, they will find favour in the sight of God and man."

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*Harry's Holiday; or, The Doings of one that had nothing to do. By Jefferys Taylor.* Second Edit. 146 pages, boards, 2s. 6d.

WE are glad to see that our young friend's work, which we recommended in a former number, has arrived at a second edition. It will continue to afford our young readers, who are passing from childhood to youth, both pleasure and instruction.

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*Remarks on the Foreknowledge of God; suggested by Passages in Dr. Adam Clarke's Commentary on the New Testament. By Gill Timms.* 99 pp. sewed. Hamilton.

ONE of the most difficult problems in theology is the reconciliation of the certainty of human actions with the freedom of the agent. Yet that cannot be the object of either the divine predetermination or foreknowledge which is not certain. The difficulty therefore applies equally to the system of the Predeterminarians and to that of their adversaries, so long at least as the latter maintain the doctrine of the Divine Omniscience. "The prescience of God," says Bishop Tomline, "as extending to every instance of human conduct, is a fit object of our belief; but we are utterly incapable of comprehending *how* this prescience consists with the other attributes of the Deity,



and with the free agency of man: nor can we conceive how those future contingencies, which depend on the determination of the human will, should be certain and infallible; and yet that they are so, is fully proved by the accurate accomplishment of prophecies." *Tomline on the Articles.*

The foreordination of all events, including those which depend on the determination of the human will, has been maintained by the most learned and celebrated divines of the Primitive, the Catholic, and the Protestant churches, who argue that foreordination is so far from being opposed to liberty, that without it liberty could not exist. How, say they, can there be liberty without motive; how can there be the influence of motive without necessity; and how necessity without foreordination? They therefore argue, that it accords no less with reason than with scripture, that "God turneth the hearts of men whithersoever he will," so that they, whilst acting freely, do "whatsoever his hand and his counsel determined before to be done."

The more sensible Pelagians and Arminians have always been aware that the divine predetermination and prescience must stand or fall together, and have therefore denied both. See Corvinus ad Molin. cap. 5. sect. 9. Episcopius, Disput. 4. sect. 10. Vorstius de Deo, page 451. See also Archbishop King's Sermon before the House of Lords. Dr. Clarke does the same. "It does not follow," says he, "because God *can do all things*, that therefore he *must do all things*. God is omniscient, and *can know all things*: but does it follow from this, that he *must know all things*?" To such reasoning Jerom replies, "To deny the foreknowledge of God, is to deny his Deity. Cui præscientiam tollis, auferes Divinitatem." Hieron. ad. Pelag. lib. 5.

If our readers are disposed to behold a decided literary victory, we recommend to them this well-written pamphlet, wherein the denial of the Divine Foreknowledge has, in our opinion, received a mortal wound.

*The Death of Patriotic Princes, a Subject for National Lamentation. A Sermon preached at Eagle-Street Meeting-House, on Lord's-day Morning, Jan. 30, 1820; occasioned by the Death of his Royal Highness Edward, Duke of Kent, &c. &c. With an Appendix. By Joseph Ivimey. Whittemore, &c. Price 1s.*

THE death of the Duke of Kent must be contemplated as a public calamity. And at the next Anniversary Meetings of some of our most public and valuable Institutions his absence will be severely felt! We think our zealous friend, Mr. Ivimey, has done well in publishing this sermon. His text is taken from Psalm cxlvi. 3—6. "Put not your trust in princes," &c. After a brief, but highly interesting account of the much-lamented Prince, he discusses the doctrine of the text, viz. "The superior blessedness of those who have God for their friend." He remarks, 1. Princes may have sometimes promised what they never intended to perform; but the God of Jacob has never done so. 2. Princes may promise more than they have ability to perform, through a mistaken idea of their own influence; but the God of Jacob has infinite ability. 3. Changing circumstances may lead princes to alter their minds, or to forget their promises; but the God of Jacob is immutable in his nature, and therefore unchangeable in his purposes. 4. The life of princes is uncertain, and therefore their promises must be left unaccomplished; but the God of Jacob lives for ever. These particulars are amplified and illustrated with very considerable force and felicity of expression.

We have read some 30th of January sermons which breathe a very different spirit. We cordially concur with Mr. Ivimey in the warm encomium he has written on the late Royal Duke's ardent attachment to the great cause of civil and religious liberty. And we are confident that if there should be no monument of marble raised to his memory, there will be a permanent memorial of him in the heart of every patriotic Englishman.

We subjoin the following passage from p. 7—10.

"You have heard that Death has again entered our palaces. This grim messenger of the King of kings does not wait for any formal introduction to the palaces of princes; he demands instant admission; he presses through the guards; he passes uncourteously the antechambers, enters abruptly the room of state, and draws back unceremoniously the curtains of the royal bed; he throws his dart at a prince; he cares not for the shrieks of a widowed princess, or of the fatherless unprotected infant, though destined perhaps to fill a throne; but lays hold of the royal victim, and with his cold hand drags him away, regardless of the skill of physicians, and the tears of attendants, to 'the house appointed for all living.'

"Such has been the scene witnessed at Sidmouth, during the last week, when his Royal Highness Edward Duke of Kent, &c. &c. was brought to what may be called a premature death, and an untimely grave. Judging from his majestic person, his firm constitution, his sober habits, his being inured to different climates, and the hardships inseparable from a soldier's life, we should not have expected that a little snow-warmer penetrating his boots would convey the mortal poison to his heart. The royal sufferer did not expect it. When he felt the symptoms of a cold, it is reported that he said, 'A good night's rest will remove all this.' But his time was come to die, and therefore the poison could not be expelled from the system, and he fell before the angel of Death. Yes, that noble minded prince is no more. He is no more, who was foremost in patronising our benevolent institutions, especially those for the universal circulation of the Bible, and for the scriptural instruction of the rising generation; he, who rising above the clouds of prejudice, suffered no religious distinctions to impede the march of his philanthropy; he, who nobly dared to break down the middle wall of partition between Episcopalians and Dissenters, and received them without distinction to his friendship, and his influence; he, who was ever ready to advocate the cause of the poor and needy, and to use his powerful exertions to carry into effect the patriotic and godlike desire of his royal parent, '*I wish that every child in my dominions may be able to read the Bible.*' On several occasions I have heard the late Prince declare the correctness of the above statement, and his know-

ledge of the zeal which had been expressed by his Majesty to promote the welfare of the society which contemplated the education of every class of his subjects. Methinks I now see his majestic countenance beaming with affability and kindness towards the children of the poor,—the picture of our now departed and lamented monarch, the family portrait of the House of Brunswick, the resemblance of the ancient Romans.—But I forbear; I am reminded by my text not to speak too highly even of princes; 'Put not your trust in princes,' &c. &c."

## LITERARY INTELLIGENCE.

### *Just Published.*

FUNERAL Sermon for his late Majesty. By the Rev. Mr. Churchill.

Funeral Sermon for the Duke of Kent. By the Rev. J. Ivimey.

Elegies for his late Majesty, and Duke of Kent. By the Rev. T. Beck.

Orient Harping, a Poem. By John Lawson, Missionary, Calcutta, in one vol. 8vo. Also Ed. 3 of the Maniac, &c.

Toller's Evidences of Christianity, Edition 2.

Rev. J. Townsend on Prayer, Ed. 3.

Cramp's Defence of the Inspiration of the Scriptures.

National Sympathy, a Funeral Address, occasioned by the lamented Death of His Most Excellent Majesty King George III. delivered Feb. 16, 1820, at the Chapel in Keppel-street, Bedford-square. By George Pritchard.

### *In the Press.*

Morell's History of England to the Death of George III. Vol. II.

Life of Miss Leece, by the Rev. H. Stowell.

Jolliffe's Letters from Palestine.

Scripture Portraits. By the Rev. R. Stevenson, Vol. 3 and 4.

Memoirs of M. Obelin, a Lutheran Minister. By the Rev. Mark Wilks.

Brainerd's Life. By Dr. Styles.

Burnham's Pious Memorials, with Additions. By the Rev. George Burder.

Hanbury's Research concerning the most ancient congregational Church in England.

The Retrospect: or an Attempt to sketch the Prominent Features of the Religious Character of his late Majesty George III. A Sermon preached at the Meeting-house, Eagle-street, Feb. 16, 1820, with Notes illustrative and explanatory. By Joseph Ivimey.



# Intelligence, &c.

## NEW CHURCHES FORMED.

### GLASGOW.

IN January, 1819, Mr. A. Perrey commenced preaching in a room every Sabbath evening. After a little time, the congregation increasing, the room was too small. The Trade Hall was engaged at fifty-two guineas per annum, and in April we commenced worshipping three times every Lord's-day. The congregations, particularly in the evening, have been very large; the blessing of God has attended the word; and a church has recently been formed, consisting of about thirty members. Mr. Perrey was chosen pastor, and Jan. 20 he was publicly ordained. Mr. Mack of Edinburgh commenced the service with reading and prayer; Mr. Pengilly of Newcastle, stated the nature of a Christian church; and asked the usual questions. Mr. Anderson of Edinburgh prayed, and gave the charge. Mr. Sample concluded with an address to the church. In the evening Mr. Anderson preached again.

Next day we all, with the exception of Mr. Mack, went down to Greenock, and ordained Mr. Edwards over a Baptist church recently formed there. Mr. Sample commenced with reading and prayer, and Mr. Barclay of Kilwinning, addressed the church. The rest of the services as before. In the evening Messrs. Pengilly and Sample gave a double lecture in the Burgher Meeting house. As our friends from England and Edinburgh staid with us till the following week, we had several other meetings for religious purposes. The attendance was good. The unanimity and zeal, the spirituality and love, which pervaded our assemblies, afforded ineffable delight, and have I trust left impressions on many which will never be effaced. The grand desire was for the down-pouring of the Holy Spirit; and though we have not yet witnessed any of his more striking and abundant communications, we are still anxiously expecting that he will be poured out upon us from on high.

The hall will contain about eight hundred hearers; but it has no proper seats,

nor any baptistry, nor can we use it during the week, as it is employed for other purposes. This last circumstance prevents many from attending who would have no objections to be found in a chapel. A most excellent chapel, seating about a thousand people, may be got for £2000. We can do something ourselves, and we are quite certain that the whole denomination could not lay out its money better than by making the purchase. If, Sir, by publishing the above, or by any other means you can induce any one to make the bargain, or to assist us in doing so, you will greatly oblige,

Dear Sir,

Your most obedient servant,

A. P.

### ROSS, IN HEREFORDSHIRE.

OCT. 6, 1819, a new Baptist Meeting-house was opened at Ross in Herefordshire, when three sermons were preached;—in the morning by the Rev. T. Waters of Pershore; in the afternoon by the Rev. Micajah Thomas of Abergavenny; and in the evening by the Rev. H. Hawkins of Eastcombes.

This place of worship, the erecting of which was probably as desirable as any which has been built for many years, is in the centre of a populous town, where only one small congregation of Dissenters existed, and where the awful neglect and prophanation of the Sabbath speaks loudly the need of religious instruction. The house itself is at once a monument of the piety, the economy, and the good taste of those engaged in its erection.

On Lord's-day, Dec. 19th. Twenty persons who had obtained their dismissal from the church at Ryeford, a village about three miles distant, were formed into a church in the usual way, in which they were assisted with the advice and labours of the Rev. W. Winterbotham, pastor of the Baptist church at Horsley. The congregation were through the whole day good, and in the evening crowded; the prospects before this infant church, are peculiarly pleasing.

N. B.—This is the third church formed from the parent Stock at Ryeford.

## AVENING, GLOUCESTERSHIRE.

ON Sunday Oct. 31st, 1819, a branch of the Church at Shortwood, Gloucestershire, consisting of eight persons, was formed into a church at the neighbouring village of Avening, by Mr. Hawkins, of Eastcombes, after a sermon from Acts ii. 47. In the afternoon eight other persons were baptized by the same minister, in the adjoining river, before a numerous assembly, whose appearance and orderly behaviour were truly encouraging. On returning to the Meeting-House, the baptized persons were received into the church, and the Lord's Supper was administered. Mr. Aldum preached in the evening from Matt. xvi. 24. The whole of the services were most profitable, and anticipations of further usefulness are entertained.

## ORDINATION.

### ISLEHAM.

NOVEMBER 3, 1819, Mr. John Reynolds (late of Stepney Academy) was ordained pastor over the Baptist church, assembling in the old Meeting-house, at Isleham, Cambridgeshire. The services commenced with singing, after which the Rev. R. Compton of Isleham, read the scriptures and prayed. The Rev. S. Green of Bluntisham, stated the nature of a Christian church, asked the usual questions, and received Mr. R's confession of faith. The Rev. R. Roote of Soham, offered up the ordination prayer.

The Rev. T. Griffin of London (Mr. Reynolds's pastor), delivered a most affectionate and impressive charge from Jer. xxvi. 2. The Rev. C. Dewhirst of Bury St. Edmunds, addressed the church in an excellent discourse from 2 Cor. i. 12. The Rev. G. Norman of Soham, concluded with prayer.

In the evening Mr. Griffin prayed, and Mr. Green preached from Isa. xxv. 10, 11, 12.

The day was remarkably fine, the congregations large, and the services peculiarly interesting and profitable.

## BETHEL SEAMEN'S UNION, BRITISH AND FOREIGN.

THIS institution for promoting religion and morality among seamen in general, was formed Oct. 29, 1819, at the large Lancasterian School Rooms, White's Grounds, Horsely-down, the Rev. G. C. Smith of Penzance in the Chair. The

appearance of the place was impressive. Over the platform where the Provisional Committee sat, was spread a white ensign from a three-decker, festooned in front. At the back of the chairman, and on each side this spacious place, were British Union Flags from line-of-battle ships. Facing the entrance, and before the chair, were suspended in full view, three large flags from the merchant-ships on the Thames, with BETHEL in large letters, a star rising in the east, and a dove bearing an olive. These are the signals inviting sailors on board for religious instruction and prayer. This institution will proceed in harmony with the Port of London (or Floating Chapel) Society. The meeting was uncommonly interesting. The chairman professed his ardent concern for the welfare of British seamen. He was followed by several respectable ministers, and officers of the navy. It was argued that by the opposing of infidelity, and the teaching of the important truths of Christianity, mutiny and piracy would be suppressed, and genuine heroism and loyalty secured. An aged captain greatly interested the meeting with an account of his voyages. He had distributed Bibles and religious tracts at Smyrna, Thessalonica, Mars'-hill (Athens), and many other places. In his last voyage he sailed about 40,000 miles.—A sailor alluded with great modesty to Nelson's motto, "England expects every man to do his duty;" described his recent shipwreck; and, in the name of seamen, thanked the meeting for their good intentions.

On Friday evening, Nov. 12, a general Meeting was held at the City of London Tavern, Sir George Mouat Keith, Bart. Commander in the R. N. in the chair, supported on his right hand, by C. A. Fabian, Esq. Captain in the Royal Navy, and surrounded by several naval officers, merchants, captains of merchant ships, and gentlemen who had been engaged in various marine services for many years. About two hundred seamen and cabin boys were also present.

The gallant chairman opened the business of the meeting with a most able address, urging attention to the immortal interests of sailors.—The Rev. G. C. Smith of Penzance, explained the objects of the Society.—First, to unite and extend the prayer-meetings now established in various ships, on the River Thames.—Secondly, to ascertain the state of British seamen in every seaport-town throughout Great-Britain, both in the navy and merchant service, and adopt such measures, in connexion with friends in maritime towns, as may best conduce



to their moral and religious interest.—Thirdly, to establish foreign correspondence, and solicit information and direction as to the best means of doing good to foreign sailors, that the limits of their society may be the circumference of the globe.—Fourthly, to publish a Sailor's Magazine, monthly, for the improvement of seamen, and the communication of general information, concerning this interesting portion of the human race.

The Rev. Mr. Irons of Camberwell, the Rev. Mr. Ward, (Missionary from Serampore,) and the Rev. Mr. Allen, deeply interested the meeting with their remarks. C. M. Fabian, Esq. as an officer of long standing in His Majesty's navy, furnished a noble testimony to the value of pious officers and seamen, and added his hearty wishes for prosperity to this excellent institution. He was followed by the Rev. Mr. Brown, (formerly of the navy,) and Captain Orton, and Lieutenants E. Smith, and J. Arnold, all of whom powerfully advocated the cause of seamen.

Captain Wilkins described the rapid progress of religion among seamen. G. F. Angus, Esq. of Newcastle, as a merchant and owner, considered the Society fully entitled to the countenance and support of every gentleman interested in shipping.—Stevens, Esq. strongly recommended the Institution.—Mr. T. Phillips related some interesting anecdotes.—Black, Esq. (a gentleman who had been for many years at sea,) added his testimony. And Mr. Smith closed with the relation of a most affecting anecdote concerning the humanity and heroism of the crew of the Robert and Margaret.—One of the crew being present, he was requested to stand up, when the cheerings of a most numerous and respectable meeting was astounding and protracted.

On the whole, this meeting went off with an energy and interest that promised extensive usefulness to an institution that contemplates the present and eternal welfare of all those who "go down to the sea in ships" in Asia, Africa, Europe, and America.

All communications, we understand, are to be addressed to the Secretaries, the Rev. Mr. Brown, and Mr. T. Phillips, Cox's Quay, Thames Street.

## BRITISH AND FOREIGN SCHOOL SOCIETY.

THE extracts from the correspondence up to Dec. 31, 1819, are highly inte-

resting. There are most pleasing accounts from many towns in England, from the Netherlands, from various parts of France and Spain, from Russia, Siberia, the Ionian Islands, Malta, Nice, Genoa, Tuscañy, Lombardy, Naples, Madeira, Buenos Ayres, the United States, &c.—The following pleasing fact has been communicated. The son of a respectable tradesman had been placed at several schools; but he learned scarcely any thing, and his health appeared so impaired, that he was sent into the country for its improvement. Whilst there, his parents obtained permission for him to attend a school on the British system. It then appeared that the only thing wanting was APPLICATION; for in consequence of the regular discipline, and the habits of strict order, from being scarcely able to read a word of two syllables, he soon became a good reader. His mind is now at rest, and his health is re-established.—There is a very pleasing report from a society at Paris, the Duke de la Rochefoucault in the chair. They seem to set up the English societies for their model. Schools are organizing in various parts of France. At Grosley, June 21, a lady gave an entertainment to the children; prizes were distributed to twenty of the most meritorious. Each child received a printed sheet, containing the *Sermon on the Mount*; and the Curé, Mayor, and a great number of respectable inhabitants were present at the examination.—The King of Spain has by a decree "authorized the establishment of schools upon the LANCASTERIAN SYSTEM THROUGHOUT THE KINGDOM." His Excellency the Duke del Infantado writes as follows to the Secretary, "I have impatiently waited, and now eagerly embrace this opportunity, to assure the members of the British and Foreign School Society, of my sincere gratitude for the honour they have been pleased to confer on me, by electing me an honorary member of that charitable and patriotic institution, an honour that I esteem much more than I can express." The Marchioness of Villafranca is president of a female Society at Madrid, for superintending a central school for girls. Capt. Kearney, who studied the British system at the Central School in the Borough-road, is appointed Director General for the schools in Madrid, with a salary of 16,000 rials.

There are petitions from every part of the kingdom, begging permission to open Lancasterian schools.—The intelligence from Russia, Italy, &c. is equally encouraging.

## Poetry.

## ELEGY

ON THE LAMENTED DEATH OF HIS LATE MAJESTY  
KING GEORGE III.

HARK! 'tis the tolling bell arrests my ears:  
Britannia groans amidst a nation's tears.  
She mourns a noble PRINCE for ever fled,  
And England's MONARCH number'd with the dead.

Their mortal parts among their fathers sleep,  
While all the various ranks of Britons weep.  
O could a nation's love, a nation's tears,  
Have held the Star which gilds our earthly spheres,  
Could ardent wishes have prolong'd its stay,  
Far, distant far, had been the mournful day,  
When George, the best of kings, should yield  
his breath,

And all his honours, to the tyrant Death!  
But Death, the tyrant, feels his conqu'ring power,  
Nor will he wait beyond th' appointed hour.  
Unaw'd by pomp, he rules with sov'reign sway,  
And kings must yield, and princes must obey.  
Nor time nor place nor rank his power restrain,  
Nor human skill can check his boundless reign.  
With cruel speed he plung'd his fatal dart,  
First in the Prince's, then the Monarch's heart.  
Before the SON had reach'd his final shade,  
Or time had heal'd the recent wound it made,  
Fearless he pass'd the royal guarded gate,  
And ventur'd boldly to the bed of state,  
Drew back the curtain, show'd his warrant seal'd,  
That sentence pass'd which could not be repeal'd;  
Then seizing rudely on his destin'd prey,  
Without respect he bore the SIRE away,  
Far from the cheerful scenes of life and light,  
To dreary dungeons of perpetual night,  
Where dust resumes its kindred dust again,  
And reptile worms rule o'er the dark domain.  
There's no distinction there; the royal head  
Must mix and crumble with the meaner dead.  
But still the Christian soars beyond the gloom:  
Thus George, victorious, triumphs o'er the tomb.  
Great George, thy name, by various ties endear'd,  
Thy name so much lov'd, so long rever'd,  
Thy glorious name shall sound from shore to shore,

Till earthly monarchs rule the world no more.  
Long have thy virtues all refulgent shone,  
The brightest gems that grac'd the British throne:  
Still shall they live, by memory's power impress'd,

In grateful lines, in ev'ry English breast.  
Trembling, the plaintive Muse attempts to sing  
Of Albion's pride, her Father, and her King.  
Some abler hand shall strike the tuneful lyre,  
And sweet melodious strains the notes inspire;  
While faithful History will record his fame,  
And ages yet unborn revere his name.  
For since illustrious Alfred's glorious days,  
Which of our monarchs merits equal praise?  
May gracious heaven in mercy long permit  
Such pious kings on Britain's throne to sit!  
His was the heart to feel another's woe,  
And bid the streams of mercy freely flow.

His bounty fed the poor, reliev'd th' oppress'd,  
And lov'd and smil'd to see his people blest.  
For threescore years he wore the regal crown,  
And sought the nation's comfort as his own;  
With wisdom, power, and love, the sceptre  
sway'd,

Nor ever once our lawful rights betray'd.  
Fearless he walk'd throughout his wide domain:  
No pompous guards compos'd his royal train.  
Thus was our gentle Monarch often seen,  
Attended only by his faithful Queen.  
He felt secure on England's happy ground,  
Where loyal subjects hail'd him all around.  
Not so the fear'd, but hated, tyrants:—No!  
They justly tremble ev'ry step they go;  
Laden with crimes and guilt of deepest dye,  
Afraid to live, yet more afraid to die.

Now let the haughty tyrants wisdom gain,  
And learn from George the Third how they  
should reign,

Open their dungeons, cast their chains away,  
And give fair Liberty her native sway.  
Before our King all Persecution fled,  
And Toleration o'er the land was spread.  
He knew that conscience was the Lord's alone,  
A sacred subject of the heavenly throne.  
He took the Bible for his constant guide,  
That holy book which infidels deride.  
Here he beheld the wonders of the cross,  
For which he counted all things else but dross.  
He knew the value of redeeming love,  
And all his best affections soar'd above.  
These pious thoughts that noble wish inspir'd,  
Which all have heard, and millions have  
admir'd;—

That ev'ry child might read the sacred page,  
That guide of youth, that sure support of age.  
When health declin'd, he felt its cheering ray;  
It gilt his last expiring streak of day.  
When Death approach'd, no sting for him he wore,  
But prov'd a friendly guide to Canaan's shore.  
How sweet, from outward gloom and mental  
night,

To wake in realms of glory and of light!  
How sweet in peace to lay his honours down,  
And change an earthly for a heavenly crown!  
Triumphant now his happy spirit reigns,  
And ranges o'er the wide ethereal plains,  
Where heavenly fruits on trees of life abound,  
And Jesus looks and smiles on all around.  
No sorrow, sin, or pain, can enter there,  
But love divine perfumes the balmy air;  
And there to golden harps he sweetly sings,  
And casts his crown before the King of kings.  
Then let the mourners wipe their tears away,  
And trace the path he trod to endless day,  
While saints adoring raise their praises high,  
For Christ, the King of grace, can never die.



# Irish Chronicle.

*Letter from the Rev. R. Dunlop, one of  
the Society's Ministers, dated*

*Athlone, Jan. 22, 1820.*

DEAR SIR—I have the gratification to inform you, that our congregations, ever since the meeting-house was enlarged, exceed my most sanguine expectations. At night the present house is as full as the former one used to be. Some of the soldiers come out latterly: I think we had fifteen of them last Sabbath evening—some of them come to my room to converse with me. The number of resident friends is on the increase, although I was apprehensive that my collecting for the meeting-house might be detrimental, or operate against my usefulness. Where I visit, I avail myself of the opportunity to expound the scriptures, and pray for the influence of the Holy Spirit to cause the word to take effect in my own soul, and in the souls of those who hear me. The school has not been large since Christmas. Last week Matthews had about thirty scholars. I expected to hear from Mr. M'Carthy this day, but did not; therefore I do not know precisely how he is at present. Through mercy, I have been well this winter, and much better than I had been for a considerable time.

As there are many tracts published at present in opposition to deism, I wish we could get some good ones here, either on that subject, or any other.

I am, as ever, yours affectionately,

ROBERT DUNLOP.

P. S. Remember the extremely barren inhabitants of Athlone in your prayer-meetings. Pray that the gospel may come to them in the Holy Ghost, and in much assurance; in demonstration of the Spirit, and with power.

*Letter from the Rev. J. M'Carthy, to the  
Rev. J. West, of Dublin, dated*

*Tullamore, Jan. 6, 1820.*

MY DEAR BROTHER,—We never can appreciate the blessing of health sufficiently, nor know its invaluable worth,

until we experience the loss of it. From Thursday the 16th ultimo, until the 26th, I was confined to my bed in a state of excruciating pain, and was often in a high fever. On Christmas-day I had given up every hope of life, but found my soul indescribably happy in the love of Jesus: insomuch, that I could say, "I long to be with Christ, which is far better." I truly found these cheering words of the Redeemer fulfilled in my own mind, "They shall not walk in darkness, but have the light of life." That night I was relieved from a quantity of bile, which produced a very salutary effect, as my head-ache, and every other pain soon after subsided, until yesterday, when the doctor again restrained me from every kind of animal food. I thought I had nothing to do but mend rapidly, and even wrote to some of my friends I expected my affliction was at an end; but in the night I was exceedingly bad, though I find myself something better this morning. The doctor has paid me unremitted attention almost twice a day since I had the pleasure of seeing you here.

I thank you for the "Irish Chronicle," and I am much obliged to you and the Committee for your kind attention in my affliction.

I should be glad to know if you sent the purport of my letter to Mr. Ivimey; as he may think me negligent in not answering his kind letter to me.

I suppose you have seen the account in the newspaper, of our friends at Croggan being visited by men looking for fire-arms. Mr. Horn, one of our members, and husband to Mrs. H. who teaches the school, and some others of our people, apprehended two of them, who are now in prison. *The thanks of the Mayor, and magistrates of the county, have been returned to the brave loyal Baptists!*

My dear companion unites in love to you and Mrs. West.

Yours affectionately,

J. M'CARTHY.

We are happy to inform the friends of the Society, that Mr. M'Carthy, their worthy zealous Itinerant, is nearly recovered.

*Letter from the Rev. Josiah Wilson, to the Secretary, dated*

*Ballina, January 15, 1820.*

MY DEAR BROTHER,—Yours of the 7th instant arrived yesterday; I am happy to hear that "Zion's cords are lengthening;" that you are saying, "The place is too strait for me;" may the number be abundantly increased, of whom it shall be said, they "were born there." I should be glad to be present at the re-opening of your chapel.

I sincerely hope you will soon find another minister to send here, for there is a great deal of work here to be done: I have been here for several Sabbaths, almost successively, and have had very good congregations. I was at Castlebar, and preached on Christmas-day, and on the Sunday and Monday following; and at Watport on Tuesday and Wednesday; and as usual was well attended. In the former place there are some persons in respectable stations in life.

I will now endeavour to comply with your request, in giving a more comprehensive view of the schools, &c. than I do in my quarterly accounts. The particulars respecting the progress of the children must be deferred till after the next inspection: which I begin next week, but which will not be concluded till about the middle of March.

There are now fifty-eight schools in my circuit, which number will be increased before the close of the quarter.

Twenty-six of those teachers have entered the service of the Society since July, 1818, there being twelve more schools than there were at that time; and the other changes occurred either by the masters being dismissed, or their resigning through fear of the priests. In the schools, the children are taught to spell, read, write, and cast accounts. As soon as they can read tolerably well, all of them commit portions of the New Testament to memory, of which I take an account at every quarterly inspection; rewarding the most meritorious, (for which purpose I very much wish for some Bibles, as do the parents and the children also,) with a Bible, some writing paper, religious tract, or something out of my own pocket.

The children are in the schools in the summer-time; when they can attend, nearly six hours, and in the winter between four and five hours.

Of the Teachers. The contract with them is, that if they are able to procure a school and continue it, worthy the notice of the Society, they are to receive eight pounds per annum; and according

to the number and progress of the children, this will be ten or twelve pounds. Hence no master, who has been engaged since I took charge of the schools, has more than twelve pounds per annum.

This plan experience proves to me, by the schools being constantly visited by gentlemen in the neighbourhood, and the inspectors, secures all the advantages of that pursued by another Society, with greater satisfaction to the masters, and without exposing them to temptation. When a master is engaged, ability to teach, and correctness of moral character, are all that is regarded, as religious profession, be it what it may, is no barrier to his being employed. But as you wished me to be more precise, I will mention them individually, noticing them in the order in which they were placed in my last return.

*A Letter from the Rev. S. Davis of Thurles, dated*

*Clonmel, Jan. 22, 1820.*

MY DEAR SIR, I think you will hardly expect to hear that I am itinerating at this remarkably inclement season; but one of our good friends at the Hills, brought a horse for me to Thurles, on the 15th, and I returned with him to that dreary place, and preached twice on Lord's-day, and administered the Lord's supper to the little church. About fifty attended each sermon, and twelve commemorated the dying love of the dear redeemer. The preaching was at Bonliegh in the morning, and Renaghmoor in the evening. Next morning I gave a short lecture to about a dozen grown persons, and rode over to P. Cole's school; and notwithstanding it was piercing cold, and the snow very deep, and the poor children in general harefooted, and half naked, sixty-six were collected together! and some had learned ten, others five, and others near two chapters, since the last monthly inspection. I also examined the first class in spelling and reading, to my great satisfaction, with the scholars, and the master. I could not examine Mrs. Cowan's school this day, on account of the distance, and I had spent a considerable time there the last visit.

I went the same day to Ballingarry, where two of our friends reside, who are more properly members of the Dublin church; and some neighbours came to a lecture in the evening.

Tuesday, I obtained a horse to Callan, but the evening was so unfavourable that I was persuaded to defer public preaching till the next day, and content myself

with seeking the edification of a few friends with the family.

Wednesday morning, I visited and prayed with a poor man, aged sixty-seven, who has been a paralytic thirty-five years! He had been a soldier, and has been a pensioner from 1785. His speech is so affected, that I could not understand him, but he appeared pleased with my visit, and I was greatly affected, and the friends that accompanied me. I then visited the Lancasterian School, which is chiefly under the direction of the Roman Catholics. They are supplied by the Society for the Education of the Poor in Ireland," and it appears by the books that about one hundred and sixty frequently attended last summer, but there were very few present this day. In the evening I preached to about thirty persons, in an empty house exactly opposite the Romish chapel; and Mr. L. the schoolmaster from K. was there, and staid that night. I had much conversation with him that was very agreeable, and I expect he will write a letter shortly for the Committee. The next morning a Roman Catholic lent his horse for me to come eleven miles on the road to this place, and I walked from the five-mile stone. It was a tremendous day, but the wind and snow were in my back. The cold has greatly affected my bowels, and I feel very sore with so much travelling this severe weather; but I was enabled to preach here last evening, and hope to do so twice to-morrow, and on Monday, after which I shall return home as soon as the weather, &c. will permit. We were much annoyed last evening, and two pains of glass were broken while I was preaching; but the females were more composed than I expected.

I suppose you will hear of the daring attempt made the other evening to rob the mail coach near this, and a poor old man has just been murdered about four miles off, supposed by some of his own tenantry! from whom he was seeking his rent. Fear seems to be very general, from the nightly depredations, &c. of lawless men, and the very unprotected state of the country from the withdrawal of the military to England. But I feel no very unpleasant apprehensions: the 121st Psalm is often a comfort to me. Pray for us in this dark and wicked land. I suppose you have seen the late ravings from Rome. It is a sign good is doing, or there would not be this opposition; Jesus must reign.

I am yours devotedly,

S. DAVIS.

*A Letter from W. Moore, to the Rev. J.*

*West, dated*

*Kilmactige, Jan. 19, 1820.*

DEAR SIR,—In my last, I had great hopes of favourable accounts from Cogran, but providence has so ordered it that I have not been able to go to that part of the country since, on account of going to Balina the 1st instant, and from thence a direction I never travelled before, in consequence of Mr. Wilson appointing a school between Balina and Forford; and, if ever there was a school necessary surely that is the ground. The schoolmaster is a very rational man, and an excellent Irish scholar. I had some conversation with some of the people the first day I went there, and promised to call at the place in a few days after as it was thought that the school would be opposed on the first onset. Accordingly I went there last week, spent a day and night, and more civility I never experienced; I promised to call often. I was another day in Foxford; from thence to the often mentioned Rowleys, where the greatest jealousy prevailed, that I could scarcely get them reconciled in consequence. I had been at two different times in the country, and did not call on them in their sore trials. I satisfied them it was not in my power; but it is most remarkable as many as the cabin could contain old and young thronged in, and with great attention heard, with the exception of a few, which must always be on such occasions. What makes this so very remarkable, there is not living a more determined enemy to the Gospel than the priest of this parish. Notwithstanding, I can certify there are Testaments in every part of his parish, and readers both in English and Irish. I now have been eight days amongst them, and have to repeat what I often have, were they extricated from the sorceries of the priests, a more loving, hospitable, tender people does not exist. I have to add to the glory of our Heavenly Father, by what is stated, that the darkness is in a great degree dispelling. Another instance. There lives a man where I am now writing, who has declared all his worldly substance is *one cow*, and that cow he would give if he was never to taste a drop of milk to the day of his death, that all his fellow-parishioners knew as much of the Testament as he does, adding, though he knew but little. Another man that lives in a very different part of the mountain, and no inhabitants near, but who in his youth received



a little education. No doubt from his residing on that mountain, the Lord, as by an impulse, directed him last year to Bryan Brenan, of whom he craved an English Testament. Brenan procured him one, he read it, and hearing Brenan reading the Irish, begged an Irish Testament also; from the strength of his understanding and capacity, he is now able from comparing both, without help or instruction, to read the Irish; he read a chapter for me. I prayed the Lord would seal the truth of what he read on his heart, to which he fervently said amen. I also remarked to him, that the Lord found him out in that backward mountain, and sent him the word of life. I am rejoiced I have been so long unexpectedly detained in this place, for I could not believe had I not seen how it could be possible for the Testament to be as it were making way secretly through the Brenans on the one hand, and poor Mary Rowley on the other, who earnestly contends for the faith. Her abilities are great, she is able to answer any objection at the twinkling of an eye, and from scripture maintain the truth, without fear or dread; but poor girl I believe the Lord will soon ease her from the sore trials of this world, as she is falling into a consumption. She never could read, and now I believe never will.

*Letter from R. P. to the Rev. J. Wilson,  
Ballina, dated*

*January 20, 1820.*

ON the 6th, I exhorted at a Mr. C.'s, about six miles below Sligo. We had a very respectable congregation, and though they had only about two hours' notice, I think there were near sixty. They requested that I would give them notice whenever I should pass that way, and that there would be nearly double the number. I have been informed by Mr. H. that the gospel has been scarcely preached these five years past in that neighbourhood, though there are so

many that would attend. The next night I exhorted near D. and we had nearly seventy; they listened with the greatest attention, several of them made me promise to stop with them whenever I should pass that way. The night following I gave an exhortation at a place called C. C. in the county of Leitrim; we had about eighty. The Lord's-day following, I spoke from the scriptures twice; in the morning we had about forty, and at night we had about one hundred and fifty. A kitchen and two large rooms were full, and though it froze very hard, there were some outside the door, that could not get in. I was much delighted to see so many, but grieved to find them so ignorant of the gospel-plan of salvation. I believe I might not hesitate a moment to say, there were scarcely any in that number that knew what the gospel meant. About forty of them stopped after the service. I endeavoured to explain both the law and gospel, and to show the use of both; they seemed to be very well pleased. I never saw any people possessed of less prejudice than they were.

A few nights after, I slept near C. at Mr. O.'s place; he and his family believe the gospel. He informed me that there are some believers in that neighbourhood. I exhorted the next day in a dissenting meeting-house. We had only about thirty, as the notice was short, and the houses were far scattered.

I had an opportunity of explaining the gospel in several places, as I went along. I read and explained a chapter in a gentleman's house; there were only a few to hear. I hope he is convinced of the truth; his name is Anderson. I have a general invitation to his place; he requested I would stop, and that he would gather a congregation, but I had not time. The Lord is opening the hearts of many to hear his word. There is an open field for usefulness in the county of L. This is a thing we have too often to lament, that the labourers are very few when compared with the harvest.

THE Committee will feel obliged to any of the friends of Ireland, who will assist the Society in recruiting its exhausted funds. Subscriptions received by William Burls, Esq. Treasurer, 56, Lothbury; or Mr. Ivimey, Secretary, 20, Harpur-street.

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

AT the request of our friend Mr. Ward, we insert a second Letter in reference to the Missionary College at Serampore.

*Missionary Funds and Lives saved, and, under a Divine blessing, the spread of Christianity in India hastened by Centuries.*

THE population of Hindoost'han, it is supposed, amounts to not less than 150,000,000 of souls. Of these more than 60,000,000 are British subjects. Except a few heathen, recently converted to Christianity, all these are "lying in wickedness," and destitute of Christian teachers.

The care of these Sixty Millions Divine Providence has, in a peculiar manner, committed to British Christians; but what have they hitherto done for them? There does not exist at present in India one Christian teacher for each million of souls, notwithstanding the command of the Saviour—"Go ye into all the world, and preach the gospel to every creature;"—"Go, teach all nations."

It is further evident, that British Christians never can, by their own *individual* exertions, teach all these tribes, speaking more than fifty different languages, or dialects; for this would require, if half the sixty millions could be brought under instruction, not less than *sixty thousand* Missionaries, giving five hundred souls to each Missionary. Where shall sixty thousand Missionaries be found?—and if they could be found, from what funds could they be supported?

From hence it is manifest, that if the heathen in India should ever be called, they must be taught by converted natives; and that upon the converted natives themselves the great weight of this immense cultivation must rest.

Forcibly impressed with this fact, Dr. Carey and his colleagues at Serampore

have regularly sent out into the field, as many of the native converts as had the smallest gifts to be useful; and nearly fifty natives of India are now employed under them. They acknowledge, with concern, that these native itinerants need better instruction in the Christian doctrines, in order to become really efficient agents in this most important work: some of them, when converted from a state of gross error, idolatry, and entire ignorance, even of the first principles of revealed religion, were scarcely able to read.

To meet their case, and the case of all others in future whom God may graciously call to this work, Dr. Carey and his brethren have begun a Christian Seminary at Serampore, and placed it under their own inspection, for giving scriptural knowledge, and correct doctrinal views, to these native Missionaries; that they may go out into the work, prepared like Apollos, by Aquila and Priscilla, and "taught the way of the Lord more perfectly." It is not intended to give, except in rare instances, a learned education to these persons, but to give them that knowledge of the divine word, and of the foundation principles of the system of redemption, which is absolutely necessary to a Christian teacher, and without which the hope of real good from him is small indeed.

Mr. Ward has begun to solicit the aid of British Christians; a few of them have come forward with great liberality;—the object appears to all to be of vast importance, yea, of primary necessity, if we would obey the command of Christ, "Go, teach all nations;" or if we feel a Christian compassion for all these millions "perishing for lack of knowledge."

It is not intended, as at first proposed, that the sums raised in England and Scotland, should be applied to the erection of buildings, but be formed by the Society into a fund, and placed by them in the hands of Trustees, remitting the interest to Serampore every year; and that this interest shall be applied in giving scriptural preparation, not a learned education, to as many native Missionaries as possible. Ten pounds, or the interest of only £200, would send one native Missionary into the harvest every year; and £15 a year would maintain him perpetually; and to

what nobler object could a donation or a legacy to this amount be applied? In what way could a person appropriate such a sum, and receive from its application such a high gratification? Did a native Missionary possess the same knowledge and the same grace as an European one, he would be worth ten of the latter. In the knowledge of the language, in access to the natives, in a capacity of enduring the heat of the climate during itineracies, in the expense of his education and support, and in the probability of the continuance of his life—there is no comparison. Still, however, the English Missionary, *at present*, is as absolutely necessary as the native; for without the instructions and superintendence of the English teacher, the natives, in their present infant state, would be able to accomplish nothing. It is the wish, therefore, of Mr. Ward, that this application should not, in the least, affect the annual collections, donations, and subscriptions to the General Objects of the Mission, to the Translations, or the Schools. These cannot be diminished without impeding the work. The object of this Address is to solicit the friends of the Mission to make, for once, an extraordinary effort; an effort which shall place in trust a sum, the interest of which will afford an annual supply of native help, till we see hundreds in the field gathering in the glorious harvest. In a late visit to Frome, Mr. Ward had the happiness of seeing a number of friends come forward to raise £200, that Frome might send forth one labourer annually; another friend there has engaged to send to the Treasurer the sum of £200 for the same purpose, that he may send into the work a native Missionary annually, thus returning to the Saviour a small acknowledgment for eternal mercies, and for temporal prosperity; and hopes are also entertained that another gentleman in that neighbourhood will follow so excellent an example.

By all these considerations, therefore; by the value of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the rivers, under the wheels of the car of Jugunnat'h, and on the roads to the sacred places all over India, and of all those children smothered, strangled, or thrown into the mouths of the alligators by their own mothers; yea, *by the cries of all these millions perishing without Christ*, and without hope, are British Christians called upon to assist in this, it is conceived, immensely important undertaking.

London, Feb. 1820.

W. WARD.

## Foreign Intelligence.

### SERAMPORE.

By a Letter from Calcutta, which has been received by a friend in the course of the last month, we have heard the painful intelligence of the death of Mr. Joel Randall, who has, for several years, superintended the manufacture of paper at Serampore for our senior brethren. Besides the great service which he rendered the Mission in this department, he was zealously engaged, in various ways, in promoting the spiritual welfare of the natives around him; so that his removal will be a very serious loss. We have no particulars of his illness, nor any direct information of his death; but the quarter from which the information is transmitted, is such as to forbid the hope that the statement may be premature.

### CALCUTTA.

*Letter from the Junior Brethren to the Society, dated*

*Calcutta, April, 1819.*

BELOVED BRETHREN,

As you informed us of your determination to print a monthly Circular, for the information of the friends of the Society, to accommodate our communications to this arrangement, we intimated in our last our intention of transmitting you a monthly letter, instead of a quarterly one. Though our communications will thus be rendered shorter, by becoming more frequent, it will be more than compensated by our communicating a number of incidents that would otherwise escape the recollection.

We consider it a duty incumbent upon us to communicate every thing to our Society, that connects itself with our Missionary engagements, and the prospects of usefulness that are opening before us, and likewise fully to acquaint you with the sources of discouragement which we



feel; we have no doubt while you rejoice in the one, you will as readily sympathize in the other. These discouragements, are different, as we meet them in actual Missionary combat, to what they are when viewed only in distant prospect, and are such as require strong faith in the Divine promises to overcome. One of the first that presents itself is the acquisition of a foreign language; and after it is so far mastered as for a person to begin to address the natives upon religious subjects, from a paucity of words, and the difficulty of making easy and idiomatick arrangements of what he has acquired, it is necessarily a long time before divine truths can be delivered with any degree of precision and force. The very great obduracy and depraved state into which the natives of this country are sunk, present an obstacle still more affecting, and which seems to bid defiance to human exertions.

While in all countries in which idolatry exerts its influence, it produces in the human mind, cruelty, lust, hatred to God and divine things, which completely justifies the description given us of the heathen character in the word of God, it is our lot to labour among a people in whose characters are united all the above features, and added to cunning and fraud, which render our work peculiarly painful. So complicated is the falsehood which attaches itself to the Hindoo character, and they practise lying so habitually, and with so little idea of guilt, that it becomes almost instinctive. In consequence of this, though they are a people, when compared with many other heathens, who discover a degree of polish in their external deportment, yet they will, according to human appearance, require more of the patience of labour than perhaps any other people in the world. We can never feel ourselves justified in believing a native, simply because he declares a thing to be so, but are obliged to withhold assent, and wait for the most satisfactory evidence; and it frequently happens, (as you will see by our letters,) that the most promising appearances, after exciting anticipation, result in disappointment, and are only profitable, as they supply fresh reasons for sole dependence upon God, whose power alone can render our work successful. In the commencement of last month, our expectations were raised by a very respectable man presenting himself to us, as a serious inquirer after the way of salvation. He first met with us at the Bengalee chapel in Kalin-gah; after attending several times, he one evening intimated to our native brother Paunchoo, a desire of entering into some

conversation upon the subjects he had heard discussed. Having given him one of the Tracts we had with us for distribution, he went home with Paunchoo, and spent some considerable time with him, inquiring respecting the gospel. For the three succeeding days he paid us a visit at some length; and the way in which he received our answers to the inquiries he put to us, and the frankness which shewed itself in his deportment, gave us great satisfaction, and induced us to hope he was in earnest. He professed himself to be a Jemadar (landholder,) and to have come from beyond Patna to Calcutta, upon some public business pertaining to a native Rajah, whom he stated to have received a New Testament from Mr. Thompson, and who was also very desirous of obtaining more information upon the subject of Christianity, and had desired him to make all possible inquiries when at Calcutta. The third time he came, he brought a Moonshee, and also one of his servants; the former of these seemed an intelligent man, and professed to feel greatly concerned to find out the way of salvation. When they took their leave, they said they had business that would necessarily detain them for some days, but that they would call again as soon as they possibly could. We, however, have seen no more of either of them. Notwithstanding, we are thankful for the opportunity it afforded of their hearing many things respecting the way of life, which they might never have heard before, and hope, should they read the Tracts they have received, they may yet promise some good.

There is with us at this time a Telinga Brahmin, who, we hope, is concerned about his salvation. He can read the scriptures in Telinga, Hindoostanee, and English. He came from Cuttack to Calcutta, and for six or eight months attended the Benevolent Institution, to improve himself in English. Brother Penney, who has had an opportunity of observing him all this time, entertains great hopes of his sincerity. He is a man of considerable discernment, and of great simplicity of manners. Should he prove a genuine disciple of Christ, we have every reason to hope he may, in the course of time, prove a blessing in calling others to repentance. During the whole time of his being with brother Penney, at the Benevolent Institution, he was very punctual in his attendance on the Sabbath at our Bengalee chapels, although for several months he could understand very little of the Bengalee language. He is now residing upon our premises, and gives us great satisfaction.

Respecting preaching in Calcutta, we are very thankful to state, that the attendance at the chapel this last month has been equal, if not superior, to any former time, and we are now taking steps for obtaining ground for two additional places of worship in the very heart of Calcutta. It is now more than twelve months since we commenced this method of making known the name of our blessed Redeemer in this city; and though we never intend it should supersede preaching in the open air, yet it recommends itself to us very forcibly by its affording us an opportunity to put off discussions to the end of the service, to possess a quiet and an attentive audience, whom we can address in rotation for an hour or two without cessation, and by intermingling prayer and singing, we are able to impart to our exercises more of the air of solemn Christian worship. Last Sabbath a person made himself known to brethren Adam and Penney, as a religious inquirer, who professed to have received serious impressions, from having attended worship some time ago at our Mullungah chapel. They had some very pleasing conversation with him, and after putting him in possession of a number of Tracts, he took his leave of them, and promised to come again; but nothing can be calculated upon from promises made in this way. Though little fruit at present appears, yet we confidently hope the Lord will attend these efforts, however feeble in themselves, with his blessing, and cause us to triumph in Christ, by making manifest the savour of his knowledge by us.

We informed you in our last of our having taken a piece of ground, about three or four miles from our Calcutta residence, for the purpose of forming a station as entirely native as possible. The Bungalow is now completed, and brother Adam has taken up his residence there for the first six months. This place, in point of situation, is very advantageous for Missionary purposes. It is so far out of the city, as to possess all the quiet of the country, and yet so contiguous, that in ten minutes we can get into the thickest of the population. The front of the ground borders on an excellent road, that serves as a great thoroughfare between Calcutta and a number of very populous villages. On this road numerous congregations are collected every day, and no interruption has at all been offered, and Tracts are distributed in considerable numbers. We are now constructing a chapel for Bengalee worship, on the edge of this road, where we hope worship will be conducted once or twice a day; and an additional house for inquirers is also

nearly finished. About a mile further on the above road, at a very populous village, Boronagore, a parcel of ground has been this month secured for erecting a place of worship, and the building of it will be immediately commenced. At this village a native school is erecting, to be supported by the liberality of our highly esteemed American friends, who, we believe, are about forming themselves into a kind of Auxiliary Society, for the purpose of contributing permanently to the education of the natives, and to objects of a Missionary character. Before we dismiss the subject of the Doorgapoor station, it becomes us to mention one circumstance, which in prospect affords us matter of considerable thankfulness. Brother Adam has just obtained permission to address the workmen engaged in an extensive establishment of the Company's, (about half a mile distant,) every Sabbath: these people amount to 700. If this privilege should be continued, we trust the Divine blessing may attend it; for we cannot but look upon it as a very providential opening. The raising of the Doorgapoor station has of course pressed hard upon us in a pecuniary point of view, it having already cost us nearly 700 rupees, besides the erection of the house for inquirers, and the place of worship, which will be defrayed from the funds of the Auxiliary Society. Still it appeared a matter of such paramount importance, while our places of worship in the city should be attended to, that we should possess some station in the suburbs, where one brother, being entirely devoted to that particular station, might pursue a course of daily preaching, and be better able to afford a suitable asylum for inquirers, and attend to the daily instruction of those whom we might be the means of awakening and calling from amongst the heathen, that we were convinced no time should be lost in attempting such an establishment.

Within the last month, brother Pearce has been appointed joint Secretary to the Calcutta School Society, and brother Yates Secretary to the Calcutta School-book Society. These two kindred Societies are both very liberally supported by the public, and the funds of each of them are likely to average from 12,000 to 16,000 rupees a year, (£1,500 to £2,000). The Calcutta School Society is divided into three Sub-committees, having each its respective Secretary, one for the Schools, immediately supported and superintended by the Society; another to improve the system of education in the Schools already established by the natives themselves, by donations of various



books, &c.; the third is for the introduction of Schools among the natives, and improving those already established, in the English language. The second department has fallen to brother Pearce, which we hope may prove of considerable benefit to us in a Missionary point of view, as it will make us more intimately acquainted with the absolute moral condition of the natives, and will bring under a degree of Missionary influence nearly the whole of the Native Schools in Calcutta, which we find by a late return to amount to 200. The Calcutta School-book Society was formed about two years ago, for the purpose of supplying books in the English and native languages. This Society is now divided into four Sub-committees, with a Secretary to each. One for the Persian and Arabic department; one for the Bengalee and Sanscrit; one for Hindoostanee; and one for English. Brother Yates is appointed to the Bengalee and Sanscrit department, which we hope may be the means of increasing the number of useful books in both these languages.

Though we would be thankful for opportunities of usefulness, of the nature above-named, we wish so to view them, as to estimate their importance by the relation they may bear to our usefulness in a Missionary point of view, and contemplate them as auxiliary only to our appropriate work as Missionaries. We are messengers of salvation to the heathen, and while we hold it a duty to seek their intellectual improvement, and to pray for the success of all efforts of this kind made by others, we wish our time and strength to be so applied, as for spiritual objects to give the prominent character to our engagements. If men are taught to think properly upon natural subjects, it is matter of thankfulness, as it may prove a blessing to them through life, by shewing them the folly of their ancient system, and exciting them to investigate matters of higher concern; but if through the preaching of the gospel, Christ is formed in them the hope of glory, they are not only blessed for this life, but for that which is to come. And we feel a confident persuasion, that if our Society, who labour to support the Mission at home, and we who are sent forth to carry into effect its designs abroad, make the preaching of the cross of Christ the simple and steady object of pursuit, the Mission will be succeeded of God, who never withholds his blessing from his own institutions. By this it may not be splendid, but it will be useful and venerable. It may possess less of public applause, but will receive the blessing of

those who are ready to perish, and be enriched with the smiles of the great Head of the church, to whom it must be considered proportionably acceptable, as it subserves the purposes of his dying love.

We have now been united in Calcutta for upwards of fourteen months, and though we can say nothing of absolute success, yet we doubt not that in due time this will be granted. The more we contemplate this scene of Missionary operation, the more it rises in importance: and the more we are able to enter into Missionary engagements, the more our minds are overwhelmed with the immensity of the prospect of what needs to be done. Here are condensed within the circumference of a few miles, at the lowest calculation, a million of souls, all, with a few exceptions, devoted to a degrading superstition. Here your Missionaries have to meet in the higher ranks either the grossest sensualities, or all the pride of human intellect. Here philosophy, falsely so called, shows itself in all its sophistry of argument, and in all its enmity against God and his truths; and here, in a vast and deluded multitude, idolatry, in all its frenzy, in all its lewdness, and in all its frightful cruelties. *"This is a people robbed and spoiled, and none saith, Deliver."*

Accompanying is a Journal, commenced by brother Adam on his removal to Doorgapoor, which we hope to send you monthly. We leave it to you to make what use of it you think proper.

We rejoice in the arrival of brethren Hampson and Trawin, from the London Society, as an accession to the labourers of this part of the vineyard. Our Independent brethren are actively engaged in their work, and have lately formed a Missionary station similar to that at Doorgapoor, in an opposite direction of the city.

We remain, beloved Brethren, your affectionate brethren and servants for Christ's sake,

JOHN LAWSON.

EUSTACE CAREY.

WILLIAM YATES.

JAMES PENNEY.

WILLIAM H. PEARCE.

WILLIAM ADAM.

In our next we shall give Mr. Adam's Journal entire, persuaded it will prove highly interesting to our readers.



## BATAVIA.

*From Mr. Robinson, to Dr. Ryland.*

*Welterreden, near Batavia,*

*Sept. 28, 1818.*

AFTER preaching the word with scarcely any success for a long period, it has pleased the Lord to give me a little encouragement. A Chinaman, born at Batavia, has avowed himself a disciple of Jesus, and was baptized last Lord's-day, in the presence of a great concourse of spectators. The place of baptism was a river, which runs just withoutside the old fortifications of Batavia, and on the opposite bank stands that part of the town which is inhabited by the Chinese. Many Dutchmen and Portuguese were present, to whom the sight was as novel as to the Malays and Chinamen. The two latter behaved with sufficient decorum; but it was evident that the two former came for the purpose of making sport. Perceiving from their countenances, that their object was ridicule, I began, by telling them that we had scripture authority for what we were about to do, and gave them chapter and verse; and keeping my eye upon them nearly all the time, those that stood near were restrained from much indecency of behaviour. After we came up out of the water, we went into a Malay house to change our clothes, and it was with difficulty the crowd were kept from forcing their way in at the door, for they had an idea that I was going to cut the Chinaman's tail off, and dress him in the European fashion, and they were exceedingly anxious to see this wonderful ceremony. I had told them in my address at the water-side, that he would neither change his dress nor his name, as neither of these were required in scripture, but they could not be persuaded that he would appear in his Chinese dress again, till they had ocular demonstration of the fact. His name is T'he'an, which, in the Chinese language, signifies heaven, a name surely by no means improper for a Christian. He seems to be a truly converted man, and gives very gratifying evidence of a real work of grace upon his heart. I have not only been pleased with his conversation, but several times very agreeably surprised at some of his remarks. He has attended only nine weeks, and considering that he never heard the gospel before, and is unable to read the Bible, his knowledge of divine things is very considerable. He has, I hope, been taught of God, and his mind seems to be quite imbued with the spirit

of the gospel. I should not have baptized him so soon, had I not been fully satisfied that he was a man of genuine piety. His prayers are very satisfactory; he prays for himself with much apparent humility, and for his countrymen, under the appellation of his blind brethren; nor does he forget to offer up his petitions for the Governor. He has heard me pray for the Governor, but as I had never spoken to him on the subject, I could hardly believe that he meant what the phrase that he used imported. I, therefore, after hearing him express himself nearly in the same way in two different prayers, inquired what he meant by such an expression; and the answer which he gave me fully satisfied me that he clearly understood the import of the phrase which he had used. I then told him that he had done very right, and that it was the duty of all Christians to pray for their Governors, for so we were commanded in the scriptures. He speaks both the Chinese and Malay languages, but cannot read much of either; he has good natural parts, but, poor man, he has received no education, except in the schools of ignorance and wickedness. He is learning to read Malay in the Roman character, and is anxious to make progress, that he may be able to read the Bible for himself. Several Chinamen have attended of late, but some of them yesterday declared their intention of coming no more, lest (to use their own phrase) they should be made to become Dutchmen. I hope this alarm will in time subside, and I intend to go with T'he'an in the course of this week, to visit some of his old friends, in order to explain matters to them, if they will give us a hearing, and to convince them that he is still a Chinaman, and has as long a tail as before.\* There are still, however, two Chinamen, who have not taken the alarm, and they both say that were they fit for baptism, they would not scruple to be baptized. I have some slight hopes of these men, mixed with many fears; but I must pray for them, the Lord hears prayer, and I doubt not but both you and many others will put up your petitions for the poor Chinamen. I have also some hopes of a poor Mahomedan slave, but have many doubts whether he can be baptized, should he hereafter wish it, as I think it is in the power of his master to prevent him; there being a law, requiring every slave who becomes a Christian, to be liberated.

\* A Chinaman's tail commonly reaches to the calves of his legs, and sometimes lower.

## CEYLON.

THE following intelligence respecting the American Missionaries in this island, is contained in a letter lately addressed by Mr. Charles Mault at Bombay, to a friend in England.

July 12, 1819.

MR. BARDWELL, a Missionary here, has had a letter from Jaffna, in the island of Ceylon, a few days ago, which communicates some very pleasing intelligence concerning the conversion of several at that station. One of them, named Gabriel, is a very interesting young man, of superior talents, and considerable influence, and has given a decided evidence of his attachment to the gospel of Christ. Mr. Bardwell was acquainted with him during his residence on the island, and he speaks of him as being one of the most interesting young men, considering his advantages, he ever met with; but at that

time as proud as Lucifer, and wedded as firmly as possible to his superstitions. It appears that reading the scriptures, and the conversation of the Missionaries, have been the means of bringing him to the knowledge of the Saviour, and humbling his proud heart to the dust. Humility appears to be a particular feature in his character. After having felt the grace of God on his own heart, he began to declare the infinite love of Christ to every person he met. To speak after the manner of men, many such persons must be raised up among the natives, who can bear the heat and the fatigue of a vertical sun, before this desert will blossom and rejoice as the rose. Another instance of the power of God in the conversion of one of their schoolmasters is equally pleasing. He also is zealous for the glory of the Lord God, and the downfall of idolatry. With tears in his eyes, and the love of God in his heart, he is daily preaching to the children the unsearchable riches of Christ; and the result has been that many seem deeply affected with the things that make for their peace.

*List of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1819, to February 1, 1820.*

## FOR THE MISSION.

	£	s.	d.
Kent Auxiliary Society, by T. Brindley, Esq. Treasurer .....	112	8	3
Eastcombes, Collections and Subscriptions, by the Rev. H. Hawkins..	15	16	0
Leith Juvenile Bible and Missionary Society, by Mr. Sherrock.....	5	0	0
Anstruther, Auxiliary Missionary Society, by the Rev. W. Innes.....	1	1	0
St. Peter's, Isle of Thanet, Collection, by the Rev. Mr. Cramp .....	10	0	0
Sharnbrook, Auxiliary Society, by the Rev. Joseph Hindes.....	6	2	6
Hants and Wilts Assistant Society, by Mr. Long, Treasurer .....	442	2	9
Bristol Auxiliary Society, for the Year ending November, 1819 .....	563	12	7
Anonymous, from Scotland, by the Rev. W. Innes .....	50	0	0
Bocking, Collection at the Rev. T. Craig's, by the Rev. W. Ward ....	56	0	0
Devizes, Collections, by the Rev. W. Ward,			
At the Rev. J. Biggs's.....	£ 15	17	0
At the Baptist Meeting .....	6	5	6
		22	2 6
Harwich, Friends at, by the Rev. W. Hordle.....	3	0	0
Lewes, Sussex, Collection at the Baptist Meeting, by the Rev. W. Ward .....	14	0	0
Penny a Week Society, by Mr. Pewtress .....	6	0	0
		20	0 0
Loughton Missionary Association, by the Rev. Mr. Brawn .....	8	0	0
Worstead, Collection and Subscriptions, by the Rev. J. Kinghorn ....	18	0	8
Hemel Hempstead, Female Missionary Society, by the Rev. Jas. Clark	10	5	1
Perthshire Missionary Society, by the Rev. Mr. Willison .....	15	0	0
Canterbury, Union Chapel Juvenile Society, by the Rev. Mr. Blomfield	7	10	0
Hammersmith, Auxiliary Society.....	34	17	10
Collection, by the Rev. W. Ward....	19	0	0
		53	17 10
Sutton, Church at, by the Rev. Mr. Payne .....	5	7	6
Amersham, Auxiliary Society, by the Rev. W. Button.....	9	5	9



## Berkshire Auxiliary Society, by the Rev. John Dyer,

Newbury .....	46	7	1	}	£	s.	d.
Reading .....	104	4	8				
Wallingford .....	33	4	0				
Eye, Suffolk, Quarterly Subscriptions, by Mr. John Branch .....	6	4	6				
Northampton, Small Society, by the Rev. T. Blundell .....	19	0	0				
Hardingstone, Friends at, by ..... Ditto .....	1	4	0				
Exeter, Collection and Subscriptions, by the Rev. S. Kilpin .....	15	19	0				
Ridgmount, Bedfordshire, by the Rev. Mr. Cuttriss .....	1	10	0				
Bewdley, Collection, by the Rev. George Brooks .....	3	0	0				
Beckington, Collection and Subscriptions, by James Evill, Esq. ....	16	4	9				
Glasgow, Auxiliary Society, by Mr. James Deakin, Treasurer .....	260	0	0				
Ditto, Youths' Auxiliary Missionary Society, by Mr. John Penman ..	35	0	0				
York and Lancaster Auxiliary Society, by W. Hope, Esq. ....	65	0	0				
Coventry, Baptist Church, by Mr. Thomas Oswin, Secretary .....	20	0	0				
Derby, remitted by the Rev. C. E. Birt .....	9	7	6				
Nottingham, by the Rev. John Jarman .....	6	1	0				
Thomas Key, Esq. Water Fulford, York .....	100	0	0				
B. W. Anstie, Esq. Devizes .....	49	10	0				
J. H. and S. ....	5	5	0				
Robert Davies, Esq. Walthamstow .....	300	0	0				
Kennaway, Sir John, Bart. Escot ( Don. 10 10 0 Sub. 5 0 0 ) ..	15	10	0				

## FOR THE TRANSLATIONS.

East Lothian Bible Society, two Donations, by the Rev. W. Innes ....	40	10	0				
Bristol Auxiliary Society, by John Hart, Esq. Treasurer .....	129	17	9				
Northamptonshire Association of Independent Ministers, by Messrs. Inkersole and Goddard .....	25	0	0				
Hammersmith, Auxiliary Society, by Mr. Hanson, Treasurer .....	2	10	0				
Newcastle, Penny Societies, by Miss Sarah Angas .....	21	15	6				
Wigan, Penny a Week Society, by Mrs. Brown, Treasurer .....	10	0	0				
Birmingham, Produce of Young Ladies' Leisure Hours, by the Rev. Thomas Morgan .....	2	7	6				
A Friend, by the Rev. W. Button .....	10	0	0				
B. W. Anstie, Esq. Devizes .....	49	10	0				
Robert Davies, Esq. Walthamstow .....	50	0	0				
Rev. John Evans, L.L.D. Islington, Donation, by the Rev. J. Hinton ..	5	5	0				

## FOR THE SCHOOLS.

Bamf Association for promoting Foreign Missions and Schools, by the Rev. W. Innes .....	15	0	0				
Edinburgh, Penny a Week Society, by Ditto .....	17	0	2				
Bristol Auxiliary Society, by John Hart, Esq. Treasurer .....	27	1	0				
A Friend to Schools in India, under the Care of the Serampore Mis- sionaries .....	20	0	0				
Sunday School Children, at the Rev. James Upton's .....	0	5	0				
Hon. Charles Noel Noel, by the Rev. Joseph Hughes .....	50	0	0				
B. W. Anstie, Esq. Devizes .....	49	10	0				
Dr. Lushington .....	3	3	0				
Robert Davies, Esq. Walthamstow .....	50	0	0				

THE thanks of the Committee are presented to Mrs. Emery, of Islington, for several Numbers of the Evangelical Magazine, &c. for the service of the Mission.

## TO CORRESPONDENTS.

It is requested that all communications on Missionary business, intended for the Rev. John Dyer, may be addressed, not to his residence at Battersea, but to the Baptist Missionary Rooms, 15, Wood-street, Cheapside.